

The Spiritual Mind Treatment of Ernest Holmes  
And Its Application On The Junior High Level

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A Professional Project  
Presented To  
The Faculty of  
The School of Theology at Claremont

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In Partial Fulfillment  
of The Requirements for The Degree  
Doctor of Ministry

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by

David Alfred Tetley

May 1982

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*This professional project, completed by*

David Alfred Tetley,  
*has been presented to and accepted by the Faculty  
of the School of Theology at Claremont in partial  
fulfillment of the requirements for the degree of*

**DOCTOR OF MINISTRY**

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## DEDICATION

This project is lovingly dedicated to Donna,  
my companion, my spiritual advisor, and my wife;  
without whose support, patience and encouragement,  
this project would not have been completed.

"And think not you can direct the course of love,  
for love, if it finds you worthy, directs your course". \*

\* Kahlil Gibran, The Prophet (New York: Alfred A. Knopf,  
1968) 13.

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## ABSTRACT

This research project focuses upon the teaching of Spiritual Mind Healing, a form of prayer, at the church school. Specifically, the work seeks ways of making this prayer system relevant to the psycho-social and cognitive needs of young people of the junior high age.

The author of the term "Spiritual Mind Healing", Ernest Holmes, founded two twentieth-century denominations, United Church of Religious Science and Religious Science International. This project describes these groups and their place in the larger group to which they belong, New Thought. It traces the history of mental healing from the Hermetic writings to eighteenth-century New Thought authors as background for understanding Holmes, the denominations he founded, and the technique of Spiritual Mind Healing. Since Holmes' Science of Mind was also influenced by Transcendentalism and Yogic Thought, attention is given to these as well. Holmes' life and thought are then presented.

In order to ascertain the needs of the junior high student, the author examines the developmental theories of Piaget and Erikson, as well as those of their followers in the field of religious development, Elkind and Gleason. A model for religious education in the church school is proposed in light of these theories.



Examples of curricula for both a Sunday morning and a fellowship group are included with a final section which suggests ways to evaluate the effectiveness of such educational efforts.

The project points to the significance of the Spiritual Mind Healing of Ernest Holmes as the culmination of a long, and diverse tradition of Mental Healing. The author concludes that the prayer technique can effectively assist in psycho-social and cognitive religious development of junior high students in the church school.

## Chapter I

### INTRODUCTION

#### A. The Challenge The Religious Science Church School Faces

This project addresses the challenge of making the theology of Ernest Holmes relevant to junior high students in the Religious Science Church School. Ernest Holmes' theology is significant today as a "bridge" between modern science and Christianity through the denominations he founded, Religious Science International (referred to as R.S.I.) and United Church of Religious Science (referred to as U.R.C.). And because this theology draws from the same tradition that nurtured modern psychology, Holmes' contribution can also be viewed as a creative integration of psychology and religion.

Even though church growth authorities point to the church school as an important vehicle for fulfilling the Church's commission for outreach and education, it still remains neglected in many congregations.<sup>1</sup> In many churches in various denominations through the decades of the 60's and 70's, the Sunday School played a diminishing role. It is possible that through the enrichment of Sunday school curriculum -- using the theology of Ernest Holmes -- the

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1. Charles Arn, Win Arn, and Donald McGavran, Growth, A New Vision for The Sunday School (Pasadena, Ca: Church Growth Press, 1980) 28-31.

Religious Science School can experience new growth during the decade of the 1980's.

The early-teen years can be the most difficult and challenging for teachers, parents and indeed for the young people themselves! The emergence of new independence leads to a questioning of authority at this age which can be threatening to public school leaders, as well as leaders in the home and Church. But the questioning itself often reveals a deep sense of idealism in the junior high student. If a young person is "turned off" in church school, maybe this sense of idealism is not being appealed to.

The early teen's questioning of authority also signals to leaders that the young person is seeking an "inner reason" for motivation. During this period of transition in the students, youth must learn to depend less on others for their decisions and grow to the level of maturity where they can take adult roles in their world, eventually guiding their own children. The teenager needs to learn self-reliance, self-esteem and self-motivation. Ernest Holmes' theology is especially suited to meet these needs of the early teenager.

In the Religious Science Sunday School, curriculum authors have attempted to write in such a way that learning would be enhanced. Since this material was first written (around 1960) to the present day, research in the field of developmental psychology has generated new information

about the early-teen development. This can shed much light on the process of learning and the needs of these young people. This project will include some of this new information which can be of assistance to church school leaders.

#### B. Ernest Holmes and The Church of Religious Science

Although Holmes never attended college, he educated himself by reading and traveling widely. He received several honorary degrees before his final passing in 1960. Born in 1887 into a religious agricultural family, Ernest grew up in an environment of high thinking and farm work. Moving from the east coast to the west in 1910, he began speaking and writing about a theology which he drew from various sources. Probably the most significant aspect of Holmes' achievement was its creative synthesis of diverse traditions. Holmes achieved a significant degree of integration of such perspectives as: the Hermetic and Alchemical traditions, the mental healing movement (including New Thought, a close relative of Christian Science), Emersonian transcendentalism, and Hindu ideas. He reviewed and incorporated to a lesser degree many other fields.

Ernest Holmes' theology belongs to a broader movement called "New Thought", which began in the eighteenth century after the work of P. P. Quimby. Any follower of Quimby (a faith healer from Portland, Maine) can be termed

a "New Thought". There is, however, one exception. Christian Science, as we shall see below, does draw from Quimby's teachings, but it differs enough to be classed separately. Being neither New Thought nor orthodox Christian, Christian Science is a denomination which teaches mental healing, but does not itself recognize any connection to Quimby's teachings.

Religious Science International, founded by Ernest Holmes, in 1952, is a denomination which is part of New Thought and separate from Christian Science. Abbreviated, R.S.I., this denomination of churches in the United States and other countries, promotes the teachings of Ernest Holmes. It is an outgrowth of the Institute of Religious Science and Philosophy, which began in 1927.<sup>2</sup> "The United Church of Religious Science", which was also founded by Holmes for the same purpose, split from the former over organizational matters. Both Religious Science denominations use the term "Science of Mind" to refer to the theology of Ernest Holmes as a whole.

### C. Thesis and Overview of the Argument

My thesis is that through an evaluation of the theology of Ernest Holmes and its background and through carefully assessing and articulating the results of modern

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2. J. Stillson Judah, The History and Philosophy of the Metaphysical Movements in America (Philadelphia: Westminster Press, 1967) 207.

developmental psychology, a church school curriculum can be written and criteria of evaluation can be set up, which will be relevant to the unique needs and gifts of the junior high student.

It is my opinion that Holmes provides the twentieth century believer with a new perspective in theology which can have a meaningful impact on the educational life of the Church. His theology brings together many different viewpoints with which the twentieth century mind is familiar. That is, it takes into account philosophy, science, world religions, and mental healing. In considering the three traditions from which he drew his inspiration, I have concluded that he borrowed more from the mental healing and transcendental traditions than from the world religions. Rather than teach yogic thought, he only highlighted a few of its major points.

As a founder of a denomination, Holmes spread new ideas to thousands of persons, giving them a new approach to theology. And through his numerous books and articles, he has left a legacy for further generations to build upon as new developments in science, world religions, and philosophy occur. It was his expressed faith that this theology be forever "open at the top" <sup>3</sup> to allow for new ideas.

This project will integrate the theology of Holmes

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3. Fenwicke Holmes, Ernest Holmes, His Life and Times (New York: Dodd, Mead, 1970) 223.

with the educational principles of the Sunday School. It will aim to clarify Holmes' thought and present a curriculum appropriate to that thought which will be relevant to the junior high young person. In order to do this, Chapters II and III will study Holmes' Science of Mind in relation to the major influences upon it -- New Thought, Transcendentalism and Yogic thought.

The focus will narrow in Chapter IV to a discussion of Spiritual Mind Healing. This aspect of the Science of Mind is the most important and the most relevant to the needs and gifts of the age group selected. Spiritual Mind Healing is important because it is the prayer technique used by Religious Scientists in their practice of the Science of Mind.

Chapter V will discuss modern developmental psychology as it sheds light on the way in which the curriculum needs to be designed for the early adolescent.

Chapter VI offers an educational design. A model for the church school for one year is proposed, using the information gathered from developmental psychology and the field of Christian Education. This model will explore the setting, the purpose, the content and the method of religious learning.

Chapter VII characterizes curriculum resources and provides a means by which curriculum can be evaluated. For the purpose of illustration, two examples of curriculum resources for the two areas of focus -- the Sunday morning

hour and the evening fellowship meeting -- are provided in appendices. A definition of key terms relevant to the study of the Science of Mind can be found in the final appendix.



## Chapter II

### BACKGROUND OF INFLUENCES

#### A. ESOTERIC PHILOSOPHIES AND NEW THOUGHT

##### 1. Hermetic Tradition

The central concept in the theology of Ernest Holmes is the idea that God, as Infinite Mind, brings into physical manifestation whatever one dwells upon foremost in the mind. Holmes called this principle the "Law of Attraction".<sup>1</sup> "By the activity of our thought, things come into our life; and we are limited only because we have not known the Truth".<sup>2</sup> This concept stems in part from the ancient Hermetic philosophy which asserts that there is a correspondence between the material and spiritual worlds, summed up in the saying, "As Above, so Below".

The earlier Hermetic texts are the Corpus Hermeticum (ca. 200 A.D.) and the Asclepius, attributed to "Hermes Trismegistus". Heavily influenced by Platonic ideas which assert the forms behind all material objects and persons, these writings are believed by some to be a link between the works of Plato and that of Plotinus. According to the traditions surrounding these writings, Hermes

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1. Ernest Holmes, The Science Of Mind (New York: Dodd, Mead, 1937) 294-307.

2. Holmes, 294.

Trismegistus was an Egyptian priest. Hence they show the syncretistic nature of the genre to which they belong.

## 2. Gnosticism

The Hermetica may have been a collection of many authors, but they carry the same tone and attitude. Some scholars believe that the Hermetica are the creation of a "gnostic sect" of the first few centuries after Jesus.<sup>3</sup> The gnostics were an eclectic group whose basis was in the knowledge of hidden truths, which were seen as the key to salvation. There was broad diversity in the various school of gnosticism. (The name "gnostic" comes from the Greek verb "gnosis" meaning "to know".) The gnostics became the first Christian heretics due to their insistence upon "Sophia" or wisdom as the measure of salvation rather than upon faith in the historical Jesus as the Christ.

## 3. Alchemical And Kabbalistic Philosophies

The Hermetica asserted a salvation dependent upon knowledge rather than Christian faith, and its teaching regarding astrology and magic later formed the basis for the alchemical traditions. Medieval alchemists searched for the philosopher's stone in order to turn metals such as iron and copper into gold. They wrote of a magic elixir

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3. Francis A. Yates, Giodano Bruno and The Hermetic Tradition (Chicago: University of Chicago Press, 1964).

that guaranteed a long life and used elaborate symbolism to convey their concepts. Alchemy and astrology condemned by the church as early as February 19, 1493, were denounced as superstitious and demonic.

Both the Hermetica and the alchemical traditions were closely associated with the Jewish Kabbala which was a product of medieval speculations within that religion. The Kabbala, denounced for asserting that Jesus was separate from the Logos or Christ, was similar to the Hermetic tradition in the assertion that an esoteric interpretation of the scriptures was necessary. The Kabbala announced that the ideal form for a human being existed within mankind and could be realized through understanding of basic, hidden truths. Because these truths were hidden -- due to humanity's lack of recognition of them -- the philosophy came to be termed "occult" or "esoteric" meaning that the knowledge was shared by only a few.

This mixture of Kabbalistic, Hermetic and alchemical philosophies was the basis for the work of Pico della Mirandola, who attempted to re-interpret the Christian scriptures using what he called a "spiritual science".<sup>4</sup> Pico was followed by Archangelus of Borgo Nuovo who developed the idea of a difference between the spiritual and natural

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Joseph L. Blau, The Christian Interpretation of The Cabala in The Renaissance (New York: Columbia University Press, 1944) 1-16, 25-27.

science. This same philosophy was espoused by Paracelsus (1493-1541), a Swiss, who set the stage for the later discoveries of F. A. Mesmer whose ideas are developed below.

#### 4. Rosicrucian Thought

A contribution to esoteric philosophy after the Renaissance, the Christian Rosenkreuz or order of the Rose Cross, is known today as (AMORC) The Ancient Mystical Order Rasae Crucis. The Rosicrucians blended the three branches of the tree of esoteric philosophy -- Hermetic Philosophy, alchemy and Kabbalistic Texts -- into a single philosophy. This order has taught that the transmutation of the base metals was only a symbol for the "spiritual alchemy in which man's material nature may be spiritualized".<sup>5</sup> The thrust of the group has been to form a Christian fraternity which would spread the secret teachings of this hidden knowledge. They appear in their current form about 1614 with the book entitled Fama Fraternitatis which was published anonymously by a father C. R. C. Essentially, for the Rosicrucian -- an order which exists today -- God is good and this fact is obscured by mankind's religious traditions and ignorance..<sup>6</sup>

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5. J. Stillson Judah, The History and Philosophy of The Metaphysical Movements in America (Philadelphia: Westminster Press, 1967) 92.

6. Manly P. Hall, An Encyclopedia Outline of Masonic, Hermetic, Quabbalistic and Rosicrucian Symbolic Philosophy (San Francisco: Croker, 1928) CXLI.

## 5. Summary of These Philosophies and Their Impact on Holmes

The significance of the esoteric philosophies for an understanding of Holmes' theology lies in their impact upon two other traditions which influenced Holmes more directly, that is, the mental healing tradition and the transcendentalism of the nineteenth century United States, which will be discussed below. The gnostic belief in a real dualism between a transcendent God and mankind is transformed by the later movements. Holmes spoke instead of a symbolic duality in the concept of the Mind of God and the mind of man. In fact, for Holmes, Mind became the ultimate reality which was hidden from most people through their ignorance. The tendency in Science of Mind to speak of an archetypal man, behind the physical man, waiting to be released through conscious recognition by that person is the survival of neoplatonic forms derived from the Hermetic tradition, filtering down through the medieval and later philosophers in the alchemical and Kabbalistic tradition. For Holmes, as for the Kabbalists, Jesus was to be seen as separate from the Logos. This was an interpretation of scripture found only through esoteric keys. A type of salvation of mankind for Holmes, lies not in faith in Jesus but through a continual purification of self in greater knowledge. The concept of a "spiritual science" is evident in the name "Religious Science", where mankind is invited to use discrimination and

learning to release the inner nature, which is none other than the Presence of an all-good God within.

This discussion has shown the way that the Hermetica, Gnosticism and the Kabbala blended into a basis for alchemy and The Rosicrucian teachings. We now turn the discussion to the way in which this concept of a "spiritual science" was applied to physical healing. It was the early discoveries of the alchemist, Paracelsus, which influenced the work of Mesmer in the eighteenth century.

## 6. Mental Healing

a. Paracelsus Paracelsus, a pseudonym for Philippus Aureolus Theophrastus Bombastus von Hohenheim, wrote extensively of the relationship between alchemy, Kabbalism, and the art of medicine. His thrust was essentially to "de-mythologize" alchemical symbolism and find the core of meaning therein. Being first a doctor, trained in Germany and Austria in the early 16th century, he linked theology with medicine. Human pharmacology and medicine were extensions of God's creativity in nature. According to Paracelsus, the mind of mankind, not evil spirits or the will of God, was responsible for producing illness. Three of his teachings supported the later mental healing tradition. First, he asserted the immanence of God, to the point of public and ecclesiastical censure. Second, he thought that this immanence was an adjunct to healing. This entailed a highly practical use of theology. With

the later mental healers, theology was not practiced for its own sake or for mere speculation. It was to be used for a practical purpose, to improve the quality of human life. In the case of Paracelsus, it was used to produce a variety of cures in the army of Charles V, where suffering was great. In my opinion, the proper use of theology is not for its own sake but to better the quality of life of those around one. And third, he made the attempt to synthesize alchemical philosophy into its simplest elements in order to "strip away" a shroud of mystery and superstition which surrounded it. <sup>7</sup>

b. F. A. Mesmer Following in this tradition of medicine and philosophy, come the writings of Dr. Robert Fludd, (1574-1637) the British physician and metaphysician. Fludd defended Rosicrucian thought in order to synthesize medicine with the ideas of alchemy and sympathetic magic. <sup>8</sup> By far the most creative contribution to this tradition came in the works of Franz Anton Mesmer. Indeed, in the words of Schopenhauer, Mesmerism was "from the philosophical standpoint the most pregnant of all discoveries, even though for the moment it propounded more

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7. Walter Pagel, Paracelsus, An Introduction to Philosophical Medicine in The Era of The Renaissance (New York: 1958).

8. Walter Pagel, "Religious Motives in The Medical Biology of The Seventeenth Century", Bulletin of The Institute of The History of Medicine, III, 4 (1935) 265-312.

riddles than it solved".<sup>9</sup>

The many varieties of religious faith healing fall into two major groups -- that of the laying on of hands, and that of the mind, or mental healing. Ernest Holmes' view of the mind -- that any fixed belief in mind must manifest in outward conditions -- extended to include the power of belief in health and disease. And he used this spiritual approach to healing in formulating a technique whereby one individual could cure himself or others -- without even being in their presence!

One discovery which influenced Holmes' belief was that of the power of suggestion, developed after much trial and tribulation by Mesmer. Indeed, Mesmer's ideas were far ahead of his contemporaries, who misunderstood, discredited and denounced him. Mesmer believed that each person has a vital force or will to live. This force he called "gravitas universales" or "animal magnetism". Illness, he claimed, was a disturbance of the harmony present in the human organism -- an interruption of the rhythmic ebb and flow of this magnetic energy. A cure consisted in restoring the balance in the current of the "fluid of animal magnetism". The iron magnet, which was believed since the time of Paracelsus to contain medicinal properties, Mesmer used to either increase or decrease this magnetic current in his

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9. Stefan Zeig, Mental Healers (Garden City, NY: Garden City, 1932) 45.



patients. So successful were his cures that the highly respected Augsburg Academy proclaimed in 1776 that "what Dr. Mesmer has achieved in the way of curing maladies leads us to suppose that he has discovered one of nature's mysterious motive energies".<sup>10</sup>

But his fame was short lived. Forgetting his magnets one afternoon, on the way to a patient's house, he found that he could effect a cure without them. When he optimistically announced his discovery, however, the scientific establishment was shocked. Their faith in the young doctor was based on empirical observations of cures obtained through the use of magnets. His postulation that the patient's well being, dependent on his will to live, changed through faith in the doctor's abilities, was contrary to medical cannon, and he was rebuked.

But Mesmer continued to probe the intricacies of will-power in health and disease. He developed a system of therapy whereby he used verbal suggestions of health to increase the patient's will to live. He asked the patient to visualize a mental representation of well being. This process came to be known as mesmerism and, later, hypnosis.

Mesmer's contribution to the mental healing tradition -- despite public and professional censure -- cannot be overemphasized. From a vague notion of the use of will and the mind in healing that we see in Paracelsus and

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10. Zeig, 101.

Fludd, Mesmer's formula of belief, visualization and suggestion, made this idea of mental healing both more practical and more systematic. And even though he was criticized by the main body of European medicine in the 19th century, his success in healing made him tremendously popular.

c. P. P. Quimby Several years later in America, Mesmer's techniques for hypnosis and healing were employed by Phileas Parkhurst Quimby, who was to make the greatest addition to this tradition with a synthesis of theology, mesmerism and healing. Quimby, who can be considered the "father" of the American metaphysical religions (including, among other groups, Christian Science, "New Thought", Unity School of Christianity as well as Religious Science), began his healing career traveling with a subject whom he could easily hypnotize. This subject, named Lucius Burkmar, entered trance, thereby gaining the alleged ability to diagnose disease and prescribe remedies which usually consisted of herbs. Wishing to achieve healing abilities without the use of an intermediary, Quimby sought a self-volitional explanation for the successful cures which he claimed to be obtaining. He concluded that Burkmar's powers of diagnosis came from mental telepathy. And, he postulated that, as Burkmar revealed his powers of ESP, the patient's faith in his curing ability increased. This faith in the curer led to a change in belief which, Quimby

felt, actualized the cure.

Quimby, however, went beyond Mesmer's theory to develop a theory of pathology and restoration which asserted the existence of a third force -- God or "Wisdom". Here we see a reintroduction of the Gnostic use of the word "Sophia" as a restoring power. Quimby links this with the physical healing powers of God. According to Quimby, the belief in disease, as well as its manifestation in symptoms, are but shadows of an ultimate reality which he called "Wisdom". Because disease was an "error" (or wrong belief) and health the only reality, the cure depended upon a realization of that fact. He claimed that a person's God-like thoughts create health while negative thoughts create disease. Health, according to Quimby, was always present, standing "behind" the appearance of disease. In this we see the reintroduction of neoplatonic ideas in which the form stands behind the physical reality.

Although Quimby believed that disease was a "deranged state of mind" he never denied the reality of the symptoms which accompanied it. Quimby writes:

I never tell a man that he imagines his sickness and only thinks himself diseased, when in reality he is not. According to this very truth I am trying to explain, disease is what follows an opinion, and when a man says he has the heart disease or liver complaint, I do not deny it in one sense. I do not admit the disease and tell him he has not got it, but I do affirm the disease is in his belief and his belief is in error. 11

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11. Phineas Parkhurst Quimby, "Original Notebooks in Library of Congress," "Elements of Progress," 1863, VI, 33 in Judah, 153.

So, said Quimby, disease is an "idea that I deny as having identity outside of the mind of belief".<sup>12</sup>

According to J. Stillson Judah, the theory of false belief as the cause of disease "finds a rational basis in Quimby's experience". Judah continues:

Although he makes no such illustration he would have said that man regards as a law the statement that pain follows a jab into one's finger. Under ordinary circumstances all will confirm this to be fact, based upon scientific inductive reasoning; but Quimby would have said it was founded on man's belief. Certainly one familiar with hypnosis would agree, because the hypnotist may stick a pin into his hypnotized subject without causing any discomfort, because he can momentarily change his subject's belief through suggestion.<sup>13</sup>

To Quimby, the mental healer is one who can "be a medium of a higher power".<sup>14</sup> The power of belief - he intensified through faith in spiritual law and directed through visualization of perfect health. In Quimby, the elements of Paracelsus, Fludd and Mesmer are all present. Quimby uses the idea of belief, visualization and suggestion which Mesmer developed and reintroduces the spiritual concept in healing which was present in the ideas of Paracelsus and Fludd. For Quimby, the healer must "give himself over" to a higher power -- Wisdom -- in order to let this healing power do its work. In this he reintroduces the

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12. Quimby, "Original Notebooks," "Disease and Sickness," IX, 254 in Judah, 154.

13. Judah, 155.

14. Judah, 236.

concept of a spiritual surrender into the ideas already present in the mental healing tradition. It will no longer be "mind control" that does this work, but a mind attuned to the force of God. And although there have been many new interpretations and expressions of this concept -- as with Ernest Holmes -- the same basic concept creatively conceived by P.P. Quimby forms the basis for the subsequent works we shall examine.

d. W. F. Evans Quimby's Portland, Maine, office was the scene of several notable healings which gave birth to the American metaphysical religions that we have today. The Rev. Warren Felt Evans, an ex-Methodist minister who had left that church to join the New Jerusalem Church (founded by Swedenborg), complained of a "nervous affection, complicated by a chronic disorder". Receiving no help from doctors or prescriptions, he sought out Quimby, whose reputation for effecting cures without medicine was great. After receiving a cure and studying under Quimby, Evans and his wife opened an office in Boston, where they practiced mental healing for twenty years. Evans is notable for his books. Even though he did not add to Quimby's philosophy of healing, he was the means by which Quimby's ideas found their way into print, some fifty years before Quimby's manuscripts were published. Mental Medicine was published in 1872, three years before Science and Health by Mary Baker

Eddy and could have had an impact on her philosophy.<sup>15</sup>

e. New Thought 1) The Dressers After Evans, the term "New Thought" emerged. In the 1860's, a seminary student at Waterville College, Main; Julius A. Dresser, coined the phrase after receiving a cure from Quimby. In 1863 Julius married Annetta Seabury, and this couple, too, set up a healing work in Boston and promulgated the teaching of Quimby. The label "New Thought" came to be associated with any philosophy which re-stated Quimby's ideas. In the nineteenth century, New Thought was a set of concepts about metaphysical healing. Then in the early part of the twentieth century, with the establishment of the International New Thought Alliance, the term became associated with a loose confederation of churches, independent denominations, and centers of learning which held annual meetings at various locations and paid dues. The group now has a national headquarters in Scottsdale, Arizona. Religious Science is one of the independent denominations which belongs to the INTA.

During the latter half of the nineteenth century, no attempt to form a new religion was made by the followers of Quimby. The thrust was to return to orthodox Christianity the healing tradition which the early authors -- Evans and the Dressers -- felt was missing. In 1906 two Boston ministers opened a healing center in their church. Under this mode of

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15. Charles S. Braden, Spirits In Rebellion, (Dallas, Tx: Southern Methodist University Press, 1963) 92.

operation, New Thought was called the "Emmanuel Movement". This movement gained support for a time until it merged with other streams to become what one observer has seen as the pastoral psychology field.<sup>16</sup>

2) H. Wood Minor contributions to the movement can be found in the works of Henry Wood, whose books, Ideal Suggestion Through Mental Photography (1893), Studies in the Thought World and others, show a way of impressing the mind with the picture of the affirmation desired. Through visualizing the statement, the mind picks up the impression and effects the cure.

3) R. W. Trine Wood's student, Ralph Waldo Trine, wrote In Tune With The Infinite (1908), which became a classic in this field. Both Trine and Wood develop the technique of visualization and affirmation beyond the healing of the physical body. They show how the same technique used to heal the body can also produce changes in all aspects of an individual's life. Affirmations for abundant finances, family harmony and business success find their way into these pages. In commenting on the positive attitude of life labeled "optimism", Trine writes, "The optimist is right", and "the pessimist is right", because each will produce according to what is expected. Trine explains that by the same spiritual law -- used either

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16. Braden, 46.

constructively or destructively -- one may create a "...life of power or importance, of peace or of pain, of success or of failure".<sup>17</sup>

4) T. Troward The list of influences on Ernest Holmes' theology would not be adequate without mention of Thomas Troward, a British judge, author and lecturer who gave his first talk to the Higher Thought Center (a New Thought group in London) in 1901. Troward presided over what is now Pakistan during the bulk of his career. There he spent much time studying Emerson and delving into Indian philosophy. He was first introduced to the teachings of Quimby upon his return to England. He mixed his background in Indian religion -- with its firm belief in reincarnation, a tenet still in controversy in the world of New Thought -- with the teachings of Quimby's followers and transcendentalist ideas. The technique of belief, visualization and affirmation, Troward began to call the "Law", and he used this viewpoint to re-interpret the Hebrew and Greek scriptures. Two famous series of lectures were bound into books, The Edinburgh Lectures On Mental Science and The Dore Lectures On Mental Science. These were revered not only by students of Troward in England, but also by Ernest Holmes, who appreciated their "close and axiomatic

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17. Ralph Waldo Trine, The Best Of Ralph Waldo Trine, (New York: Bobbs-Merrill, 1957) 13.



reasoning".<sup>18</sup>

Troward introduced the notion that erroneous beliefs in disease were held in the subjective mind long before Freud presented his theory of the subconscious. According to Troward, the subjective mind being universal and infinite, works independently of space and time. Therefore, a healer can treat an absent patient. And if a healer believes strongly enough in the patient's health, the cure will be successful. William James remarked of Troward's works: "far and away the ablest statement of the philosophy I have met, beautiful in its sustained clearness of thought and style; a really classic statement".<sup>19</sup>

Following Mesmer's postulates, Troward claimed that a change in belief in the mind caused an accompanying change in the flow of an invisible energy surrounding a person, which he called "vital current". He demonstrated the presence of this energy, described much the same way as Mesmer's "grivitas universalis", through an invention of Dr. Hyppolyte Baraduc, named the "biometre". The "biometre", a bell glass which contains two copper needles supported by a silken thread, is supported by a wooden stand with a coil of copper wire to condense the current. A card inside divided into degrees measures the action of the needle. Troward's experiment consisted of holding each hand aside

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18. Fenwicke Holmes, 129.

19. Harry Gaze, My Personal Reflections of Thomas Troward, (San Gabriel, CA: Willing, 1958) 4.

the contraption while concentrating on making the "flow" increase. During his attempts, he claims to have attracted the left needle and deflated the right needle while concentrating the "flow" from left to right.<sup>20</sup> These major themes of "universal energy", the "Law" of belief, visualization and affirmation, and the immanence of God as healing power alternate throughout the development of New Thought.

We have seen how the early alchemical and Hermetic traditions led to the formulations of the ideas of Paracelsus and Fludd. The influence of these two thinkers on Mesmer and Quimby, in postulating a practical, systematic, spiritual approach to mental healing, was tremendous. The advance of New Thought, through promulgating the ideas of Quimby in new ways and in broader scope, has been advanced through the writings of Evans, Dresser, Wood and Trine. Finally, the works of Thomas Troward, incorporating Indian philosophy, New Thought and scriptural interpretation; stands as a creative addition to the form of the teaching which was to impact the Science of Mind of Ernest Holmes.

#### f. Reaction to Christian Science 1) Basic Concepts

In the tradition of mental healing in the United States during the 19th century, stands Mrs. Mary Baker Patterson. She sought relief from Quimby in 1862, describing herself

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20. Thomas Troward, The Edinburgh Lectures on Mental Science, (New York: Dodd, Mead and Co., 1909) 108.

as a "helpless cripple". Leaving her husband and studying with Dr. Quimby, she changed her name to Mary Baker Eddy. She was an admirer of Quimby until after his death. She may have been influenced by W. F. Evans in the writing of her classic, Science and Health (1875). Mary Baker Eddy took the name "Christian Science" from the manuscripts of Quimby and used it to label her band of followers, who, by 1875, called her Rev. Eddy. Moving to Boston, Mass, in 1881, she founded the Massachusetts Metaphysical College, and in 1883 the Christian Science Journal. As her popularity grew, her focus was increasingly on herself as the founder of this teaching, and the recollection of Quimby faded.

Christian Science flatly denies any reality to sickness or matter, claiming only health and Spirit truly exist. Doctors and the use of any medical aids were and are strictly forbidden, and Infinite Mind is the only means of allowing for healing the body. Quimby and his followers in New Thought teach that the use of doctors in healing was one of the ways that the "Law" works, but not the only way.

Following the death of Quimby, under the influence of the Dressers, a division between what later was termed "New Thought" and the followers of Mary Baker Eddy arose. According to J. Dresser, in keeping with the ideas of W. E. Evans, the mental healer must practice adumbration in the form of affirmations. The patients would repeat these statements, affirming the health that they desired. In the followers of Mary Baker Eddy, there existed the idea that

one must carry on an argument with self in order to convince oneself of the unreality of disease, indeed of the unreality of all matter! This later interpretation is an addition to Quimby's basic work which speaks of an "explanation" to the patient of the ability of God to heal them. The movement which followed Eddy (later called Christian Science) differed sharply with the New Thinkers. Its leaders understood their teaching as a development over the latter.

2) Biblical method Charles S. Braden, author of the history of New Thought, Spirits In Rebellion, demonstrates how New Thought was aided by the rise of Christian Science. First, the Dressers, believing that the good teachings of Quimby were being misrepresented, organized the early classes and efforts of New Thought as a response to Mary Baker Eddy's teachings. Second, many leaders, disenchanted by Mrs. Eddy, moved to the ranks of New Thought. Emma Curtis Hopkins, for example, became the teacher both of Nona Brooks, who founded Divine Science and of Charles and Myrtle Fillmore, who founded Unity School of Christianity. And young Ernest Holmes, as we know, founded Religious Science after studying under Hopkins. These are the four most important New Thought leaders in twentieth century America. <sup>21</sup>

New Thought and Christian Science have similar

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21. Braden, 143.

views of the Bible. The early nineteenth century was a time of controversy over scripture. The Congregational Church was split.<sup>22</sup> Many Calvinists viewed the Bible as infallible, whereas more liberal Christians accepted critical study of the Bible. They took as their primary assumption the value of scripture as a source for Christian faith, but they held that this source had to be examined in light of reason. This was the view held by the Unitarians during this early nineteenth century. A third view was held by the Transcendentalists (to be discussed more fully below) who held that intuition was the basic source of knowing. Both Christian Science and New Thought can be placed in this tradition. As J. Stillson Judah, a foremost authority on the American metaphysical religions once wrote:

A particular metaphysical sect may make use of the Bible, but its exegesis does not exhibit any awareness of studies in historical and literary criticism, nor does its interpretation show any dependence upon orthodox theology past or present. To one not acquainted with this intuitional or inspirational method, the interpretation would appear to be allegorical. For the adherents of the metaphysical sect, however, it offers a key to a higher truth, through which the Bible appears in agreement with this particular interpretation.<sup>23</sup>

This section has dealt with the Biblical method shared by Christian Science with other New Thought groups, including Religious Science. This is because Mary Baker Eddy's writings, her organization's worship services, and

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22. Braden , 27.

23. Judah , 18.

the tradition of Christian Science in general rely heavily on this method. Just as the alchemists used symbolism in elements and pictures to describe what they believed to be an esoteric or hidden reality, so these groups use the symbols of the Bible to convey a philosophy which they say is "hidden" from the view of most people. It is the language which they used to describe mental healing, which they believe is the return of "apostolic healing" to the Christian church.

g. Spiritualism 1) Andrew Jackson Davis The tradition which began with the Hermetic writings has taken a philosophical turn in the American religions of New Thought and Christian Science. It has also taken a more psychic or occult turn in the religion of Spiritualism, founded by Andrew Jackson Davis in the nineteenth century. As Quimby, the originator of the philosophy behind New Thought, never tried to begin a new denomination, so Davis, the inspiration and author behind the denomination of spiritualism, can be considered the founder. Spiritualism in the United States began very much like the other metaphysical sects. Davis claims to have discovered clairvoyant powers while under hypnosis in 1843. He began a practice of diagnosis and prescription of remedies until visionary experiences led him to conclude that disease had a mental basis. Although he practiced mental healing in much the same way as Quimby, his main interest was in promoting a philosophy similar to that of Emanuel

Swedenborg.

Swedenborg's visions had shown him spiritual realms where each plane participated in its lower or higher plane thought attunement. The Hermetic axiom, "As Above, So Below" was used by Swedenborg to describe the correspondence between the planes he envisioned. Davis followed and used the phrase, "Like attracts like", to describe yet another Hermetic law, the Law of Attraction, which says that things and people of like nature attract. Conditions of the mind create conditions of the physical body through this Law of Correspondence, and one experiences life according to his or her beliefs through this Law of Attraction.

Davis told of conversations with those in the spiritual realms. It was this part of his teachings which survived as the metaphysical focus faded. The founding of Spiritualism in America can be more specifically traced to the Fox sister's hearing of rapping sounds in their Hydesville, New York, home. The sisters claimed that these mysterious sounds were the work of deceased persons who had previously lived in the home. Even though a tremendous amount of publicity surrounded the sounds and the sisters, both before and after they admitted it was a hoax, the attention created a climate in which many people claimed to hear sounds in their homes. The many followers of the Fox sisters began meeting where mediums would communicate with the spirit world. A magazine of the group, "The Psychic Observer", published articles which dealt with the debate

which followed the confession of the girls. Later, one sister, Margaretta, retracted her confession and was accepted by the group as a true medium.

A number of different groups, claiming to have special powers, have formed sects within the family of Spiritualism. Where Davis first asserted that his revelations were from a spiritual source he termed the "spiritual sun", later mediums claimed to gain knowledge from spirits of people long passed who were controlling their minds, giving them precognitive experiences and new psychic awareness. A new Bible was written and groups such as the Faithists, The National Spiritualist Association of Churches, The General Assembly of Spiritualists, The Spiritualist Science Church, and the Universal Spiritualist Association were formed over the century that followed the Fox sister's discoveries.

Spiritualism bears some resemblance to New Thought in its basic belief in an Infinite Intelligence within humanity, which acts through natural laws. Both see happiness and personal dissatisfaction as the individual's responsibility, and both believe salvation is found through personal effort at gaining spiritual knowledge. The difference in the two groups comes in the area of the communication between the world of the living and the world of spirits. The New Thinker would agree that there is a continuation of the life of the individual after what we call "death". The two groups are divided within over the



question of transmigration of souls or reincarnation. But whereas New Thought does not make any attempt to acknowledge or refute spirit communication, Spiritualism claims that communication is possible and has set up research centers -- such as the Society for Psychical Research in England -- both to prove and to promote the practice.

2 ) Arthur Ford One famous Spiritualist in this country was Arthur Ford, who had his first experience in psychic phenomena during World War One. Ford's original training was in the Christian ministry, but after leaving his church, he began a career of lectures and writings which became the means by which many people were introduced to the world of Spiritualism. Ford had many influential friends, one of whom was the great Houdini, who died in 1926. It was Arthur Ford in 1928 who broke the so-called Houdini Code where Houdini's wife Rosabelle held a predecided code which a medium was supposed to receive from either Harry or his wife, whoever died first. At the famous seance, Ford broke the code in front of a reporter from United Press. The event had much the same effect on the public as did the Fox sisters' rappings. In this case also there was questioning of the authenticity of the psychic's demonstration. Tremendous controversy followed and Ford nearly lost his membership in the Spiritualist Church in New York. After Ford was exonerated, he went on to promulgate the teachings of the church throughout his life.

So the tradition of mental healing, traced from the

Hermetic doctrines and the gnostic sects, through the middle ages and later renaissance in the form of Kabbalistic and alchemical traditions, led to the American movements of New Thought, Christian Science, and Spiritualism, all of which had an influence on the formation of the theology of Ernest Holmes. The focus on healing, begun with Paracelsus and Fludd, and continued through Quimby and his followers, became a large part of the mental healing found in the Science of Mind, as we shall see below. The initial discoveries of Mesmer and Troward in the area of the "gravitas universalis" were viewed as an adjunct to healing. New Thought authors, Wood and Trine, expanded the technique to include a full life in all areas of family and finances. Quimby, building on the idea of the mental cure, placed this concept in a gnostic framework -- to know the truth is to reach salvation from suffering. Mary Baker Eddy, in establishing a strong organization with well-trained leaders, furthered the basic concept of Quimby, placing it into the intuitional interpretation of the Bible. Troward, with his logical and ecumenical approach placed this same basic concept of "Law" into a rational framework which appealed to many learned scholars. Of all traditions, it was the mental healing tradition which had its greatest impact on Holmes. And as we shall see below, even though Holmes studied with Arthur Ford, he never placed as much emphasis on that approach as he did on the tradition with which he finally affiliated -- New Thought.

## B. TRANSCENDENTALISM

### 1. The Movement

The American transcendental movement, founded in 1936 with the formation of the Transcendental Club in Boston, was inspired by R. W. Emerson and his followers. (This is not to be confused with the term as it is applied to the philosophy of Immanuel Kant -- the German idealist.) This movement has been called "fundamentally an expression of a religious radicalism in revolt against a rational conservatism, a protest of the human spirit, even in its most fatuous reaches, against emotional starvation".<sup>24</sup> It was a reaction to the highly rational deism of the enlightenment and the established religious attitudes of the New England Congregationalists and Unitarians, as mentioned above.

d. Possible reliance on P. P. Quimby Because it predated the work of P. P. Quimby, it is reasonable to postulate some influences of Emerson's writings on the later healer. It has been said of the two that Emerson arrived deductively at the theories he professed and that Quimby advanced his conclusions, based upon "years of patient experiment with individual persons".<sup>25</sup> Both men lived in

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24. Braden 28.

25. Braden 86.

New England and Emerson's collection of essays, Nature, first published in 1836, could have been a part of Quimby's library, but no direct proof of this is available.

b. Members of the movement Some who read the essays and poems of Emerson and agreed with the philosophy of transcendentalism, were inspired to join the Transcendental Club. Most notable of these are Henry David Thoreau, (1817-1882 -- author of Walden), Amos Bronson Alcott, (1799-1888 -- author of numerous works), and Walt Whitman, the famous American poet, (1819-1892 -- author of "Leaves of Grass"). On the whole, these followers took the ideas found in Emerson's essays and translated them into either utopian concepts or poetic inspirations.

## 2. Ralph Waldo Emerson

a. The essays Ralph Waldo Emerson has long been revered in the United States as an essayist and poet. Born in 1803, in Boston, Massachusetts, Emerson attended the Harvard Divinity School and later became a Unitarian minister. Leaving the church around 1830, he traveled to Europe where he met Coleridge and Carlyle, the later becoming a friend with whom he corresponded. Emerson published his first set of essays in 1836 (Nature) after his return from Europe. Probably his most important essay, "Self-Reliance" (1841) dwells on a major theme in his life -- self-determination -- which may have come out of his loss both

of his father at an early age and of his first wife shortly after they were married. Such experiences would have the effect of "throwing one back on himself" and demanding that he find strength from within self.

b. Theology in Emerson's writing    1. Panentheism

Emerson wrote of an immanence of God in all nature and in each individual. The "Oversoul" was, to Emerson, a part of the divine. And this divine nature was the cause of all virtue in the person. "When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love..." 26

2.) Extreme of idealism The works of F. Hegel, the German idealist, had great impact on the ideas of R. W. Emerson through the St. Louis School of Hegelians. W. T. Harris, leader of this school, published from 1867 until 1888, his Journal of Speculative Philosophy, which furthered Hegelian ideas in the United States. Hegel asserted that mankind was involved in an "evolution of consciousness" whereby -- through a dialectical movement -- a utopia would someday be reached. Spirit was the only true reality. 27

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26. Reginald L. Cook, (Ed.), Ralph Waldo Emerson, Selected Prose and Poetry (San Francisco, Ca: Rinehart Press, 1969) 96.

27. Henry A. Pochmann, New England Transcendentalism and St. Louis Hegelianism (Philadelphia: Carl Schurz Memorial Foundation, 1948) 23-24.

3) Self-Determination In his essay on "Self-reliance", Emerson states the basic premise of the American transcendental movement. He discusses the way in which society pressures the individual towards conformity. Then, in poetic more than logical words, he asserts the primacy of the immediate inspiration of God, in the human creative will, and exalts the self-determinism of what later became associated with the American ideal of "rugged individualism". In contrast to the Biblical notion of salvation through grace, Emerson's theological notions, in similar fashion with the Gnostics, asserted the attainment of a higher knowledge as the soteriological ultimate.

4) Attitude toward orthodoxy In 1838, having been asked to address the graduating class of seminary students at Harvard Divinity, Emerson delivered the famous "Divinity School Address". In this attack on orthodox Christianity, Emerson criticized the clergy for their lack of original thinking. Turning to the dogmatic positions of the church, Emerson ridiculed the tradition of Christology by terming its vision of Jesus as a "monster". Rather than see the miracles reported in the Bible as unique events, Emerson insisted that they were revelations of each person's potential! And, he argued, the duty of the clergy today is to perform these "works" today. In this scathing critique of the orthodox Christian position, Emerson showed a hostility toward ritual that had lost its "life". He saw

himself not as a destroyer of religion but one who would breathe "new life into dead institutions", or a reformer who argued for the emotional side of spirituality.

5) Intuition as epistemological ultimate Rather than working out the position of Swedenborg or Hegel, from whom he borrowed heavily in the formation of his position, Emerson argued from an intuitive epistemology. It was his concept (reminiscent of Plato) that knowledge remained in the "ethers" awaiting our recognition. This knowledge, as profound as that of Jesus, according to Emerson, was available to all through the intuitive faculty. Called the "Sage of Concord" (Emerson lived in Concord, Mass.), he writes of numerous experiences of illuminations whereby he received the inspiration behind his essays.

Emerson's approach to knowledge, his attack on orthodoxy, and his emotion and poetic style appealed to Ernest Holmes. Emerson became one of the first of the great writers to have an impact on Holmes' thinking.

### C. SIGNIFICANCE OF HINDU IDEAS

#### 1. Background of Hinduism

Hinduism is a religion of vast diversity. In the scope of this short discussion, the author will outline the background of Hindu development, discuss two important theologians -- Sankara and Ramanuja -- and show the spread of Hindu ideas to the West.

Around 2500 years B.C., peoples of Dravidic origins practiced polytheism in the Indus River Valley of the Asian subcontinent. Approximately 1500 B.C., peoples of larger build and fairer skin called "Aryans" migrated into the region, intermixing cultures through a long series of conquests. This history of struggles was recorded in the earliest Hindu texts, the Ramayana and the Mahabharata.

Aryan works of significance were the Rig Veda, Sama Veda, Yagur Veda and the Atharva Veda. These four Vedas dealt with sacrificial rites and hymns. A priesthood developed as the importance of ritual sacrifices increased. Interpretations of the Vedas developed into an early theology. Written down around 300 B.C. and called the "Brahmanas" and the "Upanishads", this body of literature outlined the importance of the spoken or chanted word in the rituals, repetition of which led to an inner fire (tapas), and eventually to liberation (moksha) from the world of the senses. The Upanishads taught reincarnation. And the earliest theologies set the goal of ritual practice as ending this cycle of rebirth.

Around 500 B.C., some Hindu priests were adding to outer rituals with inner practices of meditation and "Yoga" postures. "Yoga" means "union" and concentrating on inner sounds and various body parts, the Yoga practitioner took positions with the body (asanas) which led to an inner awareness of union with God (Brahma). Also emerging at this approximate time was the notion that the world of the inner



self (atman) is different in form but one in essence with the world of the body, nature, and the senses (prakriti, matter). This idea can be found in the Chandogya Upanishad, which provided inspiration for the greatest of all Hindu philosophers, Sankara.

## 2. The Work of Sankara and Ramanuja

Sankara lived around 800 A.D. in what is now India. By the ninth century, Hindu religious practices had formed six major systems or schools of philosophy. They were, the Samkya system, the Yoga system, the Vedanta system, the Nyaya system, and Purva-Mimansa system and the Vaisheshika system. Together, these six schools form the basis of all Hindu orthodoxy. It would be beyond the purposes of this project to discuss all six. The system which later influenced Holmes, was the Vedanta system. "Vedanta" means "end of the Vedas" and refers to the Upanishads, which were added to the Vedas as interpretative material.

Sankara's system, was termed "non-dualism" (advaita) because it asserted the oneness of all life. When he was a boy, Sankara travelled a great deal throughout India, living as an ascetic. His major works were written in his youth. They were commentaries on the Upanishads and on the Brahma-Sutra (two ancient Hindu scriptures).

Starting with the scriptural phrase, "tat tvam asi", Sankara asserted that there existed only one essence of existence underlying and sustaining the empirical cosmos,

the eternal Self (atman) and God (Brahman). "Tat tvam asi", translated into English, means "That thou art" implying that the self is part of God. He argued that "the apparent multiplicity of selves is an illusion, since there is only one ultimate reality".<sup>28</sup> Sankara described this "illusion" using an analogy. A person walking down a road, may see a rope in the road and mistake it for a snake. Upon closer examination, that person would realize that the rope was not a snake at all. Our sense world (empirical phenomena) and the self also appear to be separate from God, but this is illusionary, according to Sankara. Upon deeper examination, he argued, one would realize that all life is one.

Sankara was a theologian who began with scripture. Then, he reasoned deductively to a monistic conclusion. He said that each person is intuitively aware of this oneness, and could realize it consciously through contemplation. His goal was to lead the mind of the reader to an intellectual awareness of oneness. Then, he prescribed meditation which would help the student to realize this fact intuitively. Sankara had a major impact on Indian thought for many centuries.

In 1017, he was followed by the south-Indian born, Ramanuja, who founded a sub-system of Vedanta called "qualified non-dualism". "Qualified non-dualism" asserted a

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28. Paul Edwards, (ed.) The Encyclopedia of Philosophy, (New York: Macmillan, 1972) v. 8/280.

oneness but also a distinction between the self (atman) and the ultimate reality (Brahman). Ramanuja read from Tamil, the devotional poet, and wrote three major works, a commentary on the Brahma-sutra (a scripture of Hinduism), "Compendium of the Sense of The Veda" (a commentary on the Vedas), and "Essence of Vedanta" (a commentary on the Vedanta school of Sankara).

Ramanuja's argument began with a new interpretation of "tat tvam asi". He took as given that the self (atman) and God (Brahman) are "intrinsically similar" <sup>29</sup> because God's intelligence pervades the entire universe. Ramanuja disagreed with the notion that the multiplicity of selves was illusion (maya) and that only God existed because this denied any reality to persons as individuals. Also, because for Ramanuja, it was important for persons to worship deity, the monistic doctrine of Sankara was unrealistic. It would be impossible, he argued, to worship a God with which one was identical.

Ramanuja stated that "there are many finite selves distinguished from each other and from God". <sup>30</sup> He described this by analogy. While all persons are individually unities, they can also be described by their various parts. Each person is not only a mind, but a body

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29. Edwards, v. 7/65.

30. Edwards, v. 7/65.

and a soul. In the same way, the unified universe is composed of many selves, the "supreme Self (God as Lord) and cosmos".<sup>31</sup> In his system, Ramanuja showed that in one sense there existed a distinction between God and God's creation, and yet in another sense, there existed a unity.

Ramanuja also, like Sankara, was a theologian who argued first from scripture, then reasoned deductively to his conclusion. Ramanuja said that all persons were intuitively aware of that part of God which was within them, and also intuitively aware of their individuality. And following Sankara's example further, Ramanuja advised that his followers employ yogic meditation and devotional spiritual exercises to realize the facts he states.

Through Ramanuja's system, humanity can be viewed as a part of God and also as many finite beings which contain the Presence of God. But in trying to solve a paradox in Sankara's theology, Ramanuja may have created another. He spoke of finite selves as individuals and at the same time as part of God. He outlined a system wherein selves are created out of God, by God, and yet, paradoxically, are separate from God as individual, finite beings.

In one sense, Sankara's monism may be more theologically logical than Ramanuja's. For Sankara, all that truly exists is God, and the self is "that". The appearance of separation is illusion. This extreme

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31. Edwards, v. 7/65

idealism, however, may be more difficult to practice and harder for the average worshipper to grasp. To the person trying to understand Sankara, there appear everywhere data from the senses which argue against monism. Everywhere there appears to be real, finite multiplicity. Ramanuja made non-dualism more realistic through speaking of selves as "intrinsically similar" to God rather than identical with God. Thus students could reconcile theology with the data that they were receiving from their senses and have a Deity within them which they could seek to express and worship.

### 3. The Spread of Hindu Ideas to The West

Hinduism has been one of the most liberal of all world religions in that it allows for great intellectual freedom. Through the centuries of debate over such issues as monism and qualified monism, the schools of thought carried on the ideas of Sankara and Ramanuja. And with the influx of European explorers and later the British rule of India, Hinduism, which had long mixed theological concepts with Buddhism, Jainism and Islam, began a dialogue with Christianity. Europeans and Americans were interested in Hindu ideas and began to translate the sacred scriptures into their own languages.

For example, there is evidence that Ralph Waldo Emerson read widely from the works of Rajah Rammohun Roy, who published translations of the Six Darshanas and The

Vedas in 1822 and 1832 respectively. <sup>32</sup> Emerson's doctrine of the oversoul, much like the Hindu Atman, resembles the concept of the individual Ramanuja developed. Emerson envisioned the self as both a part of the whole that was God and also an individual which contained the divine spark.

The work of Ramakrishna -- Indian seer and saint of the nineteenth century -- helped spread Hindu concepts world wide. Ramakrishna studied and practiced Jainism, Buddhism and Shaktism, finding truth in each one. He embraced Islam and Christianity, saying that all were but separate paths to the same God. Ramakrishna's direct disciples founded the Vedanta Society in this country and Ramakrishna center in Europe to share this theology with the world.

Mahatma Ghandi and Paramahansa Yogananda, both great admirers of Ramakrishna in this century, did much to stimulate interest and understanding of Hindu religious notions in the Western world. In his Autobiography, Ghandi told of reading Ramakrishna, and he followed his example by becoming a Christian and a devout Hindu, affirming the validity of both. Yogananda, an Indian born swami, came to the United States in the 1920's, founding the Self Realization Fellowship in Los Angeles. It was Yogananda who wrote the classic, Autobiography of A Yogi, which makes use of the Bible and Western philosophy to describe yoga as a

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32. William Bysshe Stein, Two Brahman Sources of Emerson and Thoreau, (Gainesville, Florida: Scholars' Facsimiles and Reprints, 1967) 51.

"spiritual science".<sup>33</sup> This book has been read widely in Western countries, going through many printings to date.

Of great importance to the spread of Hindu ideas to the Judeo/Christian world has been the famous philosopher of India, Ghose Aurobindo (1872-1950) who was also contemporary to Ernest Holmes. Aurobindo was schooled in Britain, and he reinterpreted the doctrines of Hinduism, in light of his Western education. Aurobindo argued against the negative, traditional Hindu idea that the created world is an illusion. Instead he asserted that God is hidden in the creation and that through a process of evolution, this Presence is becoming more apparent to human beings, transforming them. He prescribed a balanced life for his followers, involving physical, social and cultural enrichment. He termed this "integral yoga". It asserted the Hindu tradition of the unity of God and God's creation, while incorporating the Western tendency toward involvement in life's activities, instead of withdrawal. Holmes read widely from Aurobindo's major work, The Life Divine.

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33. Fenwicke Holmes, 271.

## Chapter III

ASPECTS OF THE BIOGRAPHY OF ERNEST HOLMES IN RELATION  
TO THE INFLUENCES ON THE DEVELOPMENT OF HIS THEOLOGYA. Early Life In New England

In his home in Maine, "Mother" Holmes, a strong and self-reliant woman, made Emerson's Essays available to the children. Apart from the Bible, Holmes had his first introduction to theology in the Essays. Along with Emerson's works, there was a copy of Drummond's Natural Law in the Spiritual World, which first led him to look upon God in a scientific way. He was introduced to the Bible at the local Congregational Church, which the family attended regularly.

In the climate of the year 1905 -- when young Albert Einstein first published his Special Theory of Relativity -- he left the farm to learn to speak publicly. Holmes, then eighteen years old, moved to Boston, Massachusetts.<sup>1</sup> Working in a butcher shop, Ernest, never having formal education past the elementary school, read and studied in the fields of religion, science and theology.

He studied at the Powers School, where he was introduced to both public speaking and Christian Science. Mrs. Powers, a reader in the local Christian Science Church,

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1. Fenwicke L. Holmes, Ernest Holmes, His Life and Times (New York: Dodd, Mead, 1970) 64.



introduced Holmes to its teachings. Although he never took formal training or classes in Christian Science, he did know several members who attended its Boston headquarters, Mother Church. At the age of twenty-one, he performed his first mental healing. He called it "treatment" instead of "healing prayer", the term used by the Christian Scientists. He was approached by a woman suffering from grief over the loss of her son. In order to cure her he had first to cure himself of all belief in hell or damnation and to affirm the goodness of God. Of the event he later commented, "By the time I had finally realized it as a living truth, the woman, too, was cured of her agony."<sup>2</sup>

During his residence in Boston, Holmes became acquainted with New Thought through the books of Christian D. Larson, the follower of W. F. Evans who continued the tradition of New Thought into the twentieth century. He also read the Law of Psychic Phenomena, which convinced him that "...outside the possibility of fraud, all the psychic phenomena could take place..."<sup>3</sup> He became familiar with Spiritualism which was "at its zenith" during the first decade of the twentieth century. It continues the tradition

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2. Holmes, 94.

3. J. Stillson Judah, The History and Philosophy of the Metaphysical Movements in America (Philadelphia; Westminster Press, 1967) 217.

of the "esoteric" in the form of a religion through its reliance on the world of "spirits" and trancemediumship.

Holmes' brother writes: "There was a man by the name of Wiggin who held spiritualist meetings in Jordan Hall in the Conservatory of Music Building on Sunday nights. Ernest attended regularly and was, as he says, 'terrifically impressed by him'."<sup>4</sup> But the thrust of Holmes' work was not to delve into this field but to use it as data for theology. Holmes did not believe that the spirit world was communicating to living people, but he did use this and other elements to arrive at a firm conclusion regarding the continuance of the soul, or immortality.

Both Ernest and Fenwicke were friends of the great medium, Arthur Ford, and attended his seances. But Ernest, remarking later in regards to the world of trancemediumship, said, "...They got just so far and never any further. Once in a while someone seems to breakthrough and get a little more but it is a limited field."<sup>5</sup> Ernest decided that his field was not that of Spiritualism, but that of psychic phenomena, this he studied for several years.

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4. Holmes, 93.

5. Judah, 217.

## B. His Career In Los Angeles

In 1910, he and his brother (a life-long friend) moved to Venice, California, then a fashionable Southern California community! Later, the brothers brought their mother, who became active in the church for young people that Fenwicke, now an ordained Congregational Minister, had set up. Fenwicke had received formal training at Hartford Theological Seminary, where he had studied comparative theology. Fenwicke's church for young people flourished and gained national recognition as the first of its kind. Ernest participated in the services at the church occasionally, but he had his own position with the city of Venice, for which he was the purchasing agent.

As purchasing agent, Ernest had much time to devote to reading during the slow periods in his work. "He discovered the Metaphysical Library," writes Fenwicke, "run by a Mrs. Reeseburg in the Brack Shops in downtown Los Angeles. Mrs. Reesburg, her library and the Brack Shops were to figure largely in his first giant steps into a new world..."<sup>6</sup> Holmes discovered many books from which he was later to draw in the formation of the Science of Mind. Commenting on this, he said: "I had already read so much that was remarkable and new to me that I was overcome

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6. Holmes, 94.

with a great desire to find out: What is the one fundamental thing in them all that is so, something you couldn't leave out."<sup>7</sup>

He read of the world of psychic phenomena, until he was first asked to speak to the Metaphysical Library in 1915, where a group of close friends had gathered. He mixed the philosophy he had read together with his background in public speaking at the Powers School and gave a wonderful talk! He was twenty-eight years old and had started spreading his message.

As speaking engagements continued, Holmes continued also to study. Reviewing the works of the alchemists, Neoplatonists, Plato and Socrates at this time, he examined the tradition dating from gnosticism, through alchemy, astrology, mental healing and New Thought. Holmes rejected astrology for its tendency towards fatalism and interested himself in aspects of mental healing, especially Thomas Troward's books. Holmes appreciated that Troward, of all the New Thought authors, relied most on the speculative approach, employing a clear and sequential logic.

Holmes was an American who never visited the Indian sub-continent. His knowledge of Yogic thought was received from various sources scattered throughout his life. His first understanding of the ideas of Hinduism came through an

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7. Holmes, 127.

association with the books of Swami Ramacharacha, a Westerner, in the library of Mrs. Reeseburg in the Brack Shops. According to Holmes' chief biographer, his brother Fenwicke, Ramacharacka's "...real name turned out to be William Walter Atkinson. His books explained the Yoga philosophy of India in occidental psychological terms."<sup>8</sup> We have no record of Holmes' comments regarding Ramacharacka, but we can see the influence of his theology on Holmes. It does seem probable that when Holmes speaks of the "Eternal One" in reference to God, he is drawing on the insights of Ramacharacka, who used this phrase frequently in his books.

In 1916 he and his brother gathered together some of his studies and created the "Uplift" magazine, which furthered his reputation as a mental healer. People started to ask for mental healings, and his work grew. The brothers purchased a sanitarium in Long Beach and even more people came to receive healing. Both the brothers were receiving requests for speaking engagements and their reputations as lecturers also grew.

During the years 1917 - 1926 their careers developed through the establishment of the Metaphysical Institute in Los Angeles; and the writing of two books: Fenwicke's The Law of Mind in Action and Ernest's Creative Mind.

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8. Holmes, 127.

As the Metaphysical Institute flourished, Holmes was urged by his friends to join a denomination which would ordain him and thereby protect him from legal complications involved in the practice of quasi-medical healings. He contacted the Divine Science Church in Seattle (a New Thought group) and Holmes received an ordination without any training from them. Legally, ordination sanctioned his "healing treatments" as the practice of religious healing as opposed to medical cure.

Before the publication of his first edition of The Science of Mind, Holmes moved to New York in order to make arrangements with the publishers. During his stay in New York, he met and studied under the great teacher, Emma Curtis Hopkins, who was also the teacher of the Fillmores (founders of Unity School of Christianity), Malinda Cramer (founder of Divine Science) and other New Thought leaders of the twentieth century. Hopkins was a part of Mary Baker Eddy's organization until a political dispute within the church caused her to leave. Little is known about Mrs. Hopkins. She was the wife of a university professor and had studied mysticism, Kabbalistic philosophy, the New Thought authors of the nineteenth century and the Hindu Bhagava-Gita and the Vedas -- works from which she quoted often.

In 1926, the first edition of Ernest's textbook The Science of Mind, was published, and the term "Religious

Science" was coined by the establishment of the Institute of Religious Science and Philosophy, also in Los Angeles. In the first edition of the textbook there existed a chapter on psychic-phenomena, but this was edited out in 1936. Because Ernest felt that he had seen the field of psychic-phenomena grow into parapsychology, a separate field, especially with the work of R.B. Rhine at Duke University, he did not feel the need to continue in this area and did not feel its omission as a loss. He focused on other matters that he felt were of greater importance. In his brother's words, "It was obvious that his primary concern was to explain the Science of Mind in terms of a spiritual principle that could be applied by treatment to the individual demonstration of healing body, and conditions and revealing a rich, full life here and now."<sup>9</sup>

Upon his return from New York, Holmes began work at the Ambassador Hotel Theater, where his weekly lectures in mental healing were attracting larger and larger numbers. His following was composed of many of the more successful businessmen in Los Angeles. One notable man was Lem Brunson, oil millionaire and developer of the area along the mountain slopes from Beverly Hills to the sea that they called Bel Air.<sup>10</sup> Mr. Brunson and other businessmen who were attending

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9. Holmes, 208.

10. Holmes, 209.

Holmes' lectures felt that he would exert a wider influence if he gathered his following into an organization.

Some of the concerns of Ernest at this time were recorded by Fenwicke. "He felt that he had been instrumental in bringing me out of organized religion and he was increasingly wary of getting into it himself. Would he himself get caught in the machinery? Would his message be tampered with? He felt this was typical of church organizations, and he wanted nothing of it."<sup>11</sup>

From the formation of the Institution came the training of leaders who could spread the message. One leader at this time was William Hornaday, a Christian missionary who found that the "Buddhist ideas seemed more Christian", than his own. Hornaday tells his own story in the book, The Inner Light. He later became the successor to Holmes at the downtown church.<sup>12</sup> As other branches of the Institute formed, they began to use the term "church". Ministers of these churches began to form an informal association which in 1949 became known as the International Association of Religious Science Churches, (IARSC, which in 1972 changed its name to Religious Science International). An informal agreement was made with the downtown Los Angeles main branch for the training of ministers of Religious Science.

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11. Holmes, 209.

12. W.H.D. Hornaday and H. Ware, The Inner Light (New York: Dodd, Mead, 1964) 66-80.



Since the charter for the State of California required the Institute in Los Angeles to grant all ministerial credentials, the Board of Trustees of the Institute had tremendous power over the selection of ministers. The churches resented this and a change was initiated by the Institute to give democratic representation to the churches. The plan failed due to the feelings that the organization was not democratic enough. The ministers feared that the organization could easily become something like the Mother Church of Christian Science with one church dominating the other churches.<sup>13</sup>

A split ensued between the churches over this issue. The Institute sought and received a charter from the State of California to become a church. It was thought that the churches of the International Association would now be able to become an integral part of the "Founder's Church" and that one unified church organization would result. However, because of the feelings, the ministers in the International Association refused to merge with it.

It has been noted that Holmes was inwardly unhappy with the split between the two groups -- the United Church of Religious Science and the International Association of Religious Science Churches -- but that he never spoke about any of the ministers in a negative manner.<sup>14</sup>

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13. Judah, 221.

14. Holmes, 271.

### C. His Later Life

During the years 1952 - 1960, Holmes continued to lecture extensively. He read a great deal from Sri Aurobindo's The Life Divine, and made use of it in his talks. He and his brother both wrote poetry during this period, adapting the Yogic philosophy and weaving it into the verses. One such example is quoted below. It is drawn from a lecture given to a group of Religious Science practitioners in the Sierra Nevada Mountains shortly before his final passing.

Oh within all things and around them, Brahma,  
 Life of Life Divine  
 Shadow of all our days of dreaming  
 And solve our being into Thine.  
 Rob the mind of its illusions,  
 Strip the ego naked bare,  
 'Til the waiting hearts within us  
 Find Thy Presence hidden there.  
 Let us then awake to union  
 That we no more separate be.  
 That the Life which seems divided  
 Be not lost but found in Thee. <sup>15</sup>

I choose this passage because it shows Holmes the eclectic, who would blend strands of differing traditions into one. He used the many traditions from which he studied to make his lessons in the Science of Mind interesting and educational. He was above all a student and teacher. As a student he read many different authors in several different fields, the most central of which have been presented above.

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15. Ernest Holmes, Seminar Lectures (Los Angeles: Science of Mind, 1955) 39.

As a teacher he was founder of the educational institute and denomination of Religious Science, whose basic mission has always been to teach the willing student, practical lessons about an esoteric and spiritual subject.

Today Religious Science in its two denominational forms, carries on the work of its founder as the largest New Thought movement in the world. The Sunday lessons delivered from platforms of Religious Science Churches are much more lessons and lectures in mental healing and theology than sermons. This tradition follows Holmes' original desire to present a lecture on God and healing in a theater or auditorium setting.

The fundamental teachings of the Churches of Religious Science follow the ideas of The Science of Mind textbook. The culmination of Ernest's life work in his Science of Mind theology, which has been summed up in his creed I quoted below.<sup>16</sup>

#### We Believe

We believe -- in God, the Living Spirit Almighty; one, indestructible, absolute and self-existent Cause. This One manifests Itself in and through all creation but is not absorbed by Its creation. The manifest universe is the body of God; it is the logical and necessary outcome of the infinite self-knowingness of God ... We believe in the incarnation of the Spirit in man and that all men are incarnations of the One Spirit ... We believe in the eternality, the immortality and the continuity of the individual soul, forever and ever expanding ... We be-

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16. Jack E. Addington, "Introduction To The Science of Mind" (San Diego: Neyesesh Printers, 1954) 1.

lieve that the Kingdom of Heaven is within man and that we experience this Kingdom to the degree that we become conscious of it ... We believe the ultimate goal of life to be a complete emancipation from all discord of every nature, and that this goal is sure to be attained by all ... We believe in the unity of all life, and that the highest God and the innermost God is one God.

We believe that God is personal to all who feel this Indwelling Presence ... We believe in the direct revelation of Truth through the intuitive and spiritual nature of man, and that any man may become a revealer of Truth who lives in close contact with the Indwelling God ... We believe that the Universal Spirit, which is God, operates through a Universal Mind, which is the Law of God; and that we are surrounded by this Creative Mind which receives the direct impress of our thought and acts upon it ... We believe in the healing of the sick through the power of this Mind ... We believe in the control of conditions through the power of this Mind ... We believe in the eternal Goodness, the eternal Loving-kindness and the eternal Givingness of Life to all ... We believe in our own soul, our own spirit and our own destiny; for we understand that the life of man is God.

#### D. Conclusions

Holmes wanted to study the various traditions of esoteric philosophy, transcendentalism and Hinduism in order to make a synthesis which would be free of unnecessary dogma and myth. This idea was taught by the Rosicrucians in their attempt to "demythologize" the earlier alchemical tradition. The Rosicrucian, Fludd, tried to make a synthesis of medicine, alchemy and sympathetic magic. Paracelsus attempted a synthesis in his desire to make a simple form of the alchemical philosophy and medicine. The Hindu tradition is also one of synthesis and intellectual freedom. Holmes drew from this trend to create the Science of Mind which was open to later

additions and in itself a synthesis of broad diversities.

The term used most by Holmes in describing his theology was the word "Law". In Mesmer's books Law meant the subconscious which was subject to belief, visualization and suggestion. Holmes took this notion only in part. He held that the Law did not work by suggestion, but through belief and visualization of the "Mental Equivalent" of the desired end result. Because suggestion implied the work of will power, Holmes rejected it in favor of God-Power.

The Law could also mean the "word". Drawing on the ancient Vedic notion of the power of the word, Holmes added to his Science of Mind the idea that repetition of words could bring a powerful healing of the body. Indeed, "speaking the word" became the phrase used by Holmes to denote the act of giving a Prayer Treatment. And if the treatment had not taken effect, Holmes advised repeating it.

From Troward's writings, Holmes drew the idea that the Law is the way God operates in creation. In this way, Holmes could speak of his theology as a science. As described above, the term "spiritual science", was used by Pico della Mirandola and Archangelus of Borgo Nuovo. The heavy symbolism of early alchemical philosophers was interpreted by Holmes in simple terms. Instead of the Laws by which iron would be turned into gold, Holmes, following the example of Pico and Troward, spoke of the spiritual laws by which human beings could be transformed from sick-

ness to health.

Probably the most important Law which Holmes described was the Law of Belief. (Holmes used a capital letter "L" when referring to a specific Law or to the Law.) Receiving inspiration from the alchemists, who told of magical cures, Holmes stated that the cure was a matter of spiritual Law. Agreeing with Quimby, Holmes declared that faith a person has in God's ability to heal, set the Law into motion on their behalf. This Law could be used in such a way that disease was produced. Drawing again from Quimby, Holmes said that a fixed belief of illness results in that very same illness, just as the belief that cold weather produces "colds", brings on a "cold".

Holmes used a form of the ancient gnostic idea of salvation to state that only through knowledge can one be free of the negative effects of their own thoughts. This was not a form of salvation in the orthodox Christian sense. Salvation was not gained by faith in Jesus Christ, because the historical Jesus was seen by Holmes as a teacher, not a savior. Holmes followed the Kabbala in this sense, separating the man Jesus from the Christ. Each person, Holmes taught, was already a part of God. And sense God cannot be lost, no human being can be damned. His use of the Christ was to postulate the existence of

the ideal human being, inside of each person! Mixing the ancient Kabbalistic and gnostic notions of the Christ with the advances of Quimby and Mesmer, Holmes stated that only through removing the fixed belief in illness that was found in the subconscious mind could the ideal person or Christ, find expression as health. Actually, this process could more accurately be described as spiritual growth, not salvation.

Again in a mixture of philosophies, Holmes showed how the fixed belief could be removed. First, the person had to recognize, as R. W. Emerson did, that they were responsible for their own well being. The practitioner (any person who practices the Science of Mind is a practitioner) could perform the same miracles that Jesus did, through using the same laws. Even though this was a notion not held by the majority, the practitioner must remain firmly "self-reliant" and self determined in this belief. Second, the person needed to acknowledge, as the Kabbala and Quimby did, that the ideal person awaited expression as health. This would be accomplished through the power of God, working through the belief of the individual. This process will be expanded in the next chapter.

Holmes drew from the ideas of Paracelsus to form a theology which could help those in need of physical healings. He also followed Trine and Wood, who expanded the use of Quimby's teachings into all areas of life, physical, emotional,

social and economic. Holmes agreed with Aurobindo and his integral yoga, theology is best used when it helps humanity to live a balanced life of cultural and social pursuits.

In his view of the world, Holmes drew upon "a qualified non-dualism". In fact, the split between New Thought and Christian Science can be seen in light of the difference between Ramanuja's and Sankara's theology. While Holmes and the New Thought authors would say that disease is a real entity, created by law, Christian Science would deny that disease or error exists. Ramanuja spoke of a reality to finite selves, whereas Sankara asserted that any notion of distinct selves is an illusion. Mary Baker Eddy, being a pantheist, said that only God exists. Holmes, being a panentheist, said that individuals exist, both as part of God and with God in them. Holmes drew from both Ramanuja and Sankara when he taught that only through meditative prayer can one attain an understanding of the theology which he espoused.

As mentioned above, Emerson's faith in the evolution of the human spirit can be traced through the St. Louis Hegelians to the ideas of F. Hegel, the German idealist. And G. Aurobindo, reinterpreting Hindu ideas in light of his Western education, believed in the evolution of the human awareness. Holmes was influenced by both thinkers in the formation of his Science of Mind. In many instance, Holmes spoke of the evolution of human consciousness. It was his



belief that humanity was moving in the direction of greater happiness, less pain and less ignorance.

In the following chapter, we shall explore how Holmes' synthesis of these traditions was used in his theory of Spiritual Mind Healing called "treatment".

## Chapter IV

## ERNEST HOLMES' CONCEPT OF SPIRITUAL MIND HEALING

A. Introduction

Holmes' quest was for a philosophy which was both theoretically sound and practical. For this reason, he devoted much of his efforts to finding a prayer method which would be easy for all people, both the learned and the uneducated. The prayer technique which he developed -- called Spiritual Mind Treatment -- is at the center of his theology. During the May 1981 R.S.I. Conference at Asilomar, California, Dr. Carl Ambrose (minister of the Church of Religious Science in Morristown, New Jersey) stated that "Spiritual Mind Healing is the backbone of Religious Science."<sup>1</sup> I agree.

B. Relationship to Concept of God

The concept of spiritual mind treatment or healing is based on the mystical idea that God and God's creation are one. Although this monistic concept of God closely approximates that of Advaita Vedanta, Holmes puts the idea to a radically different use in his Science of Mind. Yogic practice, as proposed by Shankara or Ramanuja, aims at ending the illusion of Maya by merging the individual self

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1. Dr. Carl Ambrose, material taken from a lecture given in May, 1981.

(Atman) with the absolute (Brahman-Atman). The Yogi strives to achieve Liberation (Moksha) from the material world (Prakriti) through extinguishing all desire or attachment to it. But desire, according to Holmes, is a natural process whereby the Infinite expresses Itself through the finite. Following Ralph Waldo Emerson, also a student of Vedanta, who differed from Shankara in this way, the Science of Mind insists that Creation moves from "unity to diversity". Once finding the unity with Universal Mind<sup>2</sup>, one expresses this wholeness in the diversity of daily life as a successful, happy and healthy person. We can use the Omnipotence within us to fulfill our every "good desire", according to the laws of creative thought.

Because he believed that a person is created in the image of God,<sup>3</sup> Holmes arrived at the conclusion that "...we too, at our level, possess a creativity similar to that of the Universal Mind".<sup>4</sup> And, because God is Infinite, there can be no person who is not a part of this Infinity. Also, since God is totally whole and indivisible, each expression of the Divine contains all of the qualities of God -- health, happiness, success and love.

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2. All capitalizations found in this project are consistent with Holmes' usage in his books.

3. Genesis 1:26.

4. Ernest Holmes, The Basic Ideas of the Science of Mind (Los Angeles: Science of Mind, 1957) 13.

Through his study of modern science, Holmes concluded that one of the qualities of this Universal Presence must be lawfulness. After reading Einstein's famous equation  $E=MC^2$ , he decided that the elements of the universe, matter and energy, are really different expressions of one substance. Since Newton and many later physicists show that energy moves by certain immutable laws, Holmes reasoned that God expresses Itself in Law<sup>5</sup> as an ordered cosmos. And because God's actions are lawful, God must operate through each person according to law. Since all creativity comes from God who, as in Genesis, speaks the world into existence, humanity can only bring into existence in its own life those things that it desires by understanding and using the Laws of the Creator.

Holmes began with the intuitive assumption that God did indeed exist and was good. The qualities of God he described through observing the universe and scientific discoveries about it. The existence of God, in other words, he intuited, whereas some of God's qualities he deduced. Holmes viewed God much as he viewed electricity, in that, although we may never know all about the true nature of either, we can define the laws by which they work and therefore use their energy for practical purposes. The Science of Mind is based on the idea of an Infinitely Good Intelli-

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5. In his writings, Holmes used the masculine pronoun in reference to God.

gence expressing Itself as an orderly universe. "Mind is everywhere," he said, and this sums up his concept of God.<sup>6</sup>

### C. Potential In the Mind of The Individual

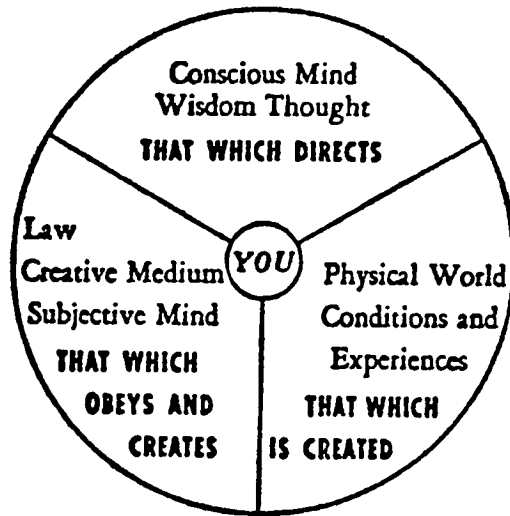
Because, Holmes reasoned, all persons must interpret Infinite Mind through their own finite minds, "there is no way we can know God except by studying man."<sup>7</sup> Through examining modern psychology, Holmes decided (somewhat intuitively) that God must be an Infinite Awareness which manifests in the person as the conscious mind, as well as a Universal Subjective Mind which corresponds to the personal subjective mind of the person. The physical body of a person, he said, symbolizes God's Universal Creation. This insight led him to develop a trinity of God as Knower, Doer, and Result, using the traditional words, Father, Son and Holy Ghost. (See Chart)<sup>8</sup> Spirit or Father is perfect in unmanifest self-awareness. This First Cause then works through the Creative Medium or Law. The result of this Law of Mind in action, the physical world or Body, must have God as its substance because "all is Mind". Therefore he called it the Holy Ghost.

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6. Holmes, 12.

7. Ernest Holmes, The Science of Mind, (New York: Dodd, Mead, 1938) 79.

8. Holmes, Basic Ideas, 16.



***MIND • GOD • INTELLIGENCE • SPIRIT***

Because the individual is part of the whole in which all is God, to Holmes, he or she must also share in the divinity of God. Like Emerson, he also came to the conclusion that each person is God, but because of people's unawareness, they are "God in ruins". Holmes encouraged a "divine discontent", and he urged each person to realize more of the true spiritual nature within. Because we are "made in the image and likeness of the Father", he declared, "we cannot accept stagnation..."<sup>9</sup>. "Man know thyself", was Holmes' constant insistence. The continual emergence of this idea forms a thread that weaves through his works and becomes the central theme of his concept of "Mental Healing". Holmes affirmed the divinity of Jesus but included all humanity as "Sons of God". He saw Jesus as an exemplary figure, one who showed the way to all others as an elder brother. Holmes drew this idea in part from the ancient Kaballa, as well as from later sources which separate Jesus from the Christ or Logos. According to Holmes, "Every man has the mind of Christ"<sup>10</sup> which contains the same Divine Power and Wisdom that Jesus used in performing his miracles. We have not yet realized this Christ within and can learn from Jesus by embodying his teachings. Holmes took quite

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9. Holmes, Basic Ideas, 73.

10. Holmes, Science of Mind, 496.

literally the wondrous statement spoken by Jesus to his followers, that they would "perform even greater works",<sup>11</sup> and declared man is equal to Jesus in potential but not in realization.

Holmes envisioned an Omnipotent, Omnipresent and Omniscient God that expresses Itself through the Creative Principle and exists in Creation as Creation, paradoxically, all one but all diversified. Holmes, above all, asserted that each person shares in this Divine Potential with Jesus; a fact we could realize through following his example.

#### D. Creative Thought and The Creative Medium

The principle which Holmes described as the "Creative Principle", owes much of its content to the works of Thomas Troward. Troward used the term "objective mind" to describe the reasoning powers of Mind in the person. According to Troward, the objective mind has the power of inductive logic, the power to conclude a whole from facts or parts thereof. The objective mind analyzes a given fact to ascertain its value or validity. This objective reasoning power enables persons to understand the world in which they live.

God also takes the form of Law or Creative Medium and manifests in the person as the subconscious mind. Troward

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11. John 14:12 (Jerusalem Bible)



and later Holmes, who incorporated these terms into the Science of Mind, called this the subjective mind and described it as responsible for deductive logic (through mental associations). The subjective mind can only infer a truth from given assumptions. Mathematically speaking, it uses the associative principle -- if  $A=B$  and  $B=C$  then  $A=C$ . Our subjective mind, as Troward and Holmes conceived it, deduces the logical outcome from any given fact that the objective mind supplies it with. The subjective mind ("subjective" simply means "under the direction of") is literally under the control of the objective mind and the information it receives from it.<sup>12</sup> Because the subjective mind applies any given truth, it works with the conscious mind to create the desired result, whether it be a concrete or an abstract desire. Holmes interpreted the ancient story of "Aladin and His Lamp" as an expression of this idea. Everyone has a genie within, ("The word 'genie' can be traced to the word 'genius'")<sup>13</sup> who will supply us with health, wealth and happiness. This power, lying dormant in persons, awaits their realization of it. For as the French

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12. Holmes, Basic Ideas, 18.

13. W. H. D. Hornaday and H. Ware, The Inner Light (New York: Dodd, Mead, 1964) 22-23.

philosopher, Jouffroy, put it, "The subconscious will not take the trouble to work for those who do not believe in it."<sup>14</sup>

Because the conscious mind directs the subconscious mind, which in turn determines the form by which Spirit is to manifest in one's life, Holmes affirmed, "as a man thinketh in his heart, so is he."<sup>15</sup> "...The Power of right thinking," he wrote, "rests entirely on the theory that we are surrounded by an Infinite Mind, which reacts to our thought according to Law."<sup>16</sup> In order for thought to be powerful, it must allow the Power of God to work "...through the medium of the subjective mind."<sup>17</sup>

#### E. Mental Equivalents, Belief and the Law of Attraction

The individual uses the Creative Medium which is the Universal Subjective Mind, by employing the language of the subconscious, inner pictures, called "mental equivalents". "We are immersed in an Infinite Creative Medium," Holmes explained, "which because of Its Nature, must create after the pattern our thought gives It."<sup>18</sup> In order for the

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14. Theodore Simon Jouffroy, quoted in Claude M. Bristol, The Magic of Believing (New York: Cornerstone Library, 1948) 56.

15. Proverbs 23:7.

16. Holmes, Science of Mind, 138.

17. Thomas Troward, The Edinburgh Lectures on Mental Science (New York: Dodd, Mead, 1909) 33.

18. Holmes, Science of Mind, 140.

creative Law to work for us, we must have a clear mental picture of what it is we want. In describing this use of Law, he said, "I feel the experience of it, the object of desire, and I picture myself enjoying it."<sup>19</sup>

Because, as Holmes stated, "It is done unto you As you believe,"<sup>20</sup> one must have faith in the workings of this Law in order for It to work. In the New Testament, we find the statement, "faith is the substance of things unseen and the form of things hoped for."<sup>21</sup> This was a favorite passage, used by Holmes to illustrate that faith in a mental equivalent or mental form is the creation of a substance which brings about the physical form of "the thing hoped for." The desired object already has a substance or form in Mind as a mental equivalent, therefore, because the mental equivalent is fashioned by thought, Holmes affirmed: "Thoughts are things."<sup>22</sup> One could have faith in the fact that "a certain, specific intelligent idea in mind, will produce a certain specific concrete manifestation equal to itself."<sup>23</sup>

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19. Holmes, Basic Ideas, 66.

20. Holmes, Science of Mind, 140.

21. Hebrews 11:1.

22. Ella Wheeler Wilcox, quoted in Fenwicke L. Holmes, Ernest Holmes, His Life and Times (New York: Dodd, Mead, 1970) 130.

23. Ernest Holmes, The Science of Mind, 144.

Holmes insisted that dwelling on life's problems only made them worse through a reversal in the use of the Law of Mind... "Regardless of what your problem is," he stated, "do your best to affirm its opposite, that which you want, all day and evening."<sup>24</sup> Quoting from the Bible again, Holmes agreed with Paul's statement, "what so ever things are true...honest...just...pure...lovely...of good report; if there be any virtue, and if there be any praise, think on these things."<sup>25</sup> The key to alleviating problems brought on by negative thinking combines a knowledge of the Laws of Mind and faith in their powerful ability to respond to the new concept presented to Mind. "Mind responds to Mind"<sup>26</sup> is a summation of this idea.

This never ending function of Infinite Mind to bring into manifestation whatever a person dwells upon foremost in the finite, Holmes called the Law of Attraction. But he was not the first to describe this law. In fact, the roots of the Law of Attraction may be found in the Platonic doctrine of Archetypal Ideas, the Hermetic axiom "as above, so below," the statement, "Like attracts like," from the teachings of Andrew Jackson Davis, as well as in the Law of Correspon-

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24. Ernest Holmes, The Basic Ideas, 64.

25. Phil. 4:8.

26. Holmes, The Basic Ideas, 64.

dences, expounded by Emanuel Swedenborg in the eighteenth century.<sup>27</sup> All that is of the earth, as Swedenborg saw it, reflects the form and nature of the heaven above. The spiritual world is the cause of the natural world or effect. God imbues these realms, and each is sustained by Spirit. Each shares in God to the amount that it is attuned to God in "discrete degrees.: That is, the higher planes are divine or God-filled and cause the creation of the lower planes in corresponding degrees of illumination."<sup>28</sup>

Holmes, after reading Emerson's essays which dealt with the Law of Correspondences and the work of Emanuel Swedenborg, affirmed that a priori existence of God as "good", claiming that as one fills the mind with good (God-like) thoughts, thereby attuning to the mind of God, goodness fills the life of that person in corresponding degree. He expressed this idea saying, "...we learn to consciously embody what we wish and then we are drawn silently towards it."<sup>29</sup> The Law of Attraction is based on the metaphysical, Biblical passage, "Whatsoever ye ask for believe ye already have received them and ye shall receive them."<sup>30</sup>

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27. J. Stillson Judah, The History and Philosophy of the Metaphysical Movements in America (Philadelphia: Westminster Press, 1967) 214.

28. Judah, 39.

29. Holmes, The Science of Mind, 142.

30. Mark 11:24.

### F. Self-Determination

By likening the workings of the laws of creative thought to the growing of a vegetable garden, Ernest Holmes illustrated their impersonal, immutable operation. The soil, analogous to the creative medium, is prepared by weeding out negative thought patterns from the subconscious mind. We must then use the power of objective reason to choose the right seeds to plant, because "as you sow so shall you reap."<sup>31</sup> The seeds are planted through the clear visualization of a mental equivalent of the desired good. Lastly, through clearing the weeds of negative emotions and using the water of affirmative thought, the practitioner cares for the garden of the subconscious mind until the fruits of the desired good are made manifest.

It is the responsibility of the individual to learn the Laws of Mind and to use them correctly. This follows because, in keeping with the agrarian analogy, "The soil of the garden has no power or inclination to reject bad seeds while accepting good ones...the Creative Medium of Law, also is entirely impersonal and will just as readily take your negations and produce a crop of illness, poverty, hardships, difficulty or inharmony."<sup>32</sup> Our ability to choose our thoughts, and therefore decide our fate, forms the basic

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31. Gal. 6:7.

32. Ernest Holmes, Basic Ideas, 53.

theme of Holmes' philosophy of free will and self-determinism.

This basic thrust of self-determinism appeals to the modern world with its secular thinking. As science as a world-view has advanced the notion that through scientific discoveries and heightened technologies humanity can better its life-style, persons have turned to traditional spiritual philosophies less and less for answers. The Science of Mind is more appealing to the modern thinker. It includes the idea of grace found in traditional orthodox Christianity in a new way as the person can take no personal responsibility for the creative process. "It is the Father who doeth this work",<sup>33</sup> is a passage used by Holmes to describe the way the Law operates. But this Law can only operate on the beliefs of the person, so it also is self-determining.

#### G. Demonstrating Prosperity

For Holmes, the goal of a person was to live a well-balanced, happy and spiritual life here on earth, and to know that the God who provided for him or her on earth would also do so in whatever next expression that person would move into. Although he did have a deep personal belief in immortality, he did not dwell on discussions of the next life. Along with health, good relationships with others and spiritual growth,

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33. John 14:10.

he taught that we have a spiritual right to a prosperous, successful life.

A person who desired a greater abundance in life would be instructed to give a treatment -- this prayer technique he taught -- and the resulting answer he called a demonstration. Even though Holmes agreed with the Biblical statement, "Thou shalt decree a thing and it shall be established unto thee,"<sup>34</sup> he also claimed that a person has the responsibility towards right action, or "works". His statement, "God does for us what He does through us," echoes the popular saying, "God helps those who help themselves." By declaring, "...faith without works is dead,"<sup>35</sup> he expanded his theory of creative thought and the fulfillment of desires. For example, no one ever gets something for nothing; and although the right mental attitude will keep one alert for opportunities to acquire wealth, it is only when this mental state is coupled with meaningful service to others that a person is rewarded financially. These two factors must work together in order to demonstrate prosperity. It is ironic that many people do work very hard but seem never to increase their abundance. Holmes would say that these people do not have a mental equivalent of wealth.

Being a spiritual philosopher, he insisted upon the spiritual basis of success. "Your thoughts must be right,"

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34. Job 22:28.

35. James 2:17.



said Holmes, "your motives right, your eagerness to build God-like lives far more than a desire to be a good money maker."<sup>36</sup> God as "...a Divine and Impartial Giver, forever pouring Himself into His Creation, "wants all His children to share in His gifts, including financial abundance. Because "The Kingdom of God is within you",<sup>37</sup> all of God's blessings are immediately accessible. But in order to receive them one must use the Laws of Mind correctly, concentrating on the cause (God-like mental attitude) and not its effect (an abundant supply of wealth). For Holmes, the right use of Mind in attracting "financial freedom", as well as all desired good was summed up in the statement, "seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."<sup>38</sup>

Holmes outlined specific steps in the treatment process. His approach was first to have a sense of the tremendous power and goodness of the Creator. Second, one should realize that this power was within, as a part of the mind and that their mind was a part of the Mind of God. Third, the change in one's life was to be declared and visualized in such a way that it was felt to be here already.

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36. Ernest Holmes, Basic Ideas, 63.

37. Luke 17:21

38. Matt. 6:33

In this stage, there was not to be a begging of God for an answer, but a realization of God's willingness to give and a sense of oneness with that which is desired. Fourth, there was an acceptance of this gift. Fifth, the person was to give thanks for the demonstration. Sixth, there was a releasing of the treatment into the Law of Attraction for the creative process of God to act upon it. People were then instructed to go about their usual daily life and not "tamper" with the treatment, only to know that it is working.<sup>39</sup> If there was any doubt that the treatment was working, Holmes advised repeating the entire process as many times as necessary to get results.

An example of a treatment for prosperity would be along these lines: "I know that the mind I am using now is some part of the Infinite Power of God's Mind in me. I know that the quality of my thoughts determine my destiny, so I now think thoughts of abundance, prosperity and success. The plan of creation is perfect because it is the plan of God, and the Creator who made provisions for my creation will also take care of my sustenance. I feel and sense now that this creative process is taking place in me. I see greater money pouring into my life now. I accept this now and know that I am using it for my good

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39. Outline as related by Dr. Frank E. Richelieu, author and Minister of Religious Science. Material derived from lectures given at Redondo Beach, CA, Spring, 1981.

and the good of others, of my church and my country. With this new abundance, I do give thanks, knowing that my joy in receiving is God's joy in me, as me, today. Lovingly now I release this treatment totally unto the Law, knowing that it returns to me in 'good measure, pressed down, shaken together and running over'. <sup>40</sup> And so it is."

#### H. Ethical Considerations

Even though the Creative Medium is impersonal, God is all good. If a person wishes to be happy, he or she must choose good desires for fulfillment thereby working in harmony with Divine Mind. Because God is good, He could not act in a destructive way, thus circumventing His own nature. So if God is to work through the finite mind of a human being, that person must entertain thoughts which would contribute to the good of all life. Troward expressed this idea as a "Law of Tendency", that is, God's tendency toward life-givingness. In order for Infinite Mind to work through the Creative Medium, It must work for the greater good of the whole universe and the many manifestations of Itself. It is our responsibility to use His intelligence to decide what are good desires based on the good of others as well as the good for self, and align self with Divine Will.

For Holmes, the ethics of Religious Science were

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40. Luke 6:38

based on the faith he had in justice. The Law of Cause and Effect stated that "As you sow so shall you reap", and that what individuals express they can expect to have expressed back to them, either for their good or their destruction. One of the greatest things that a person could do for others according to Holmes, was to treat for them. This process has been used for the healing of the physical body and has been attested to by many, as a successful way to produce positive changes in physical health.

The task of the spiritual healer or practitioner was to change unwholesome emotions into positive feelings of joy, happiness and love through Spiritual Mind Treatment. The treatment is performed entirely in the mind of the practitioner because the Universal Subjective Mind is omnipresent. The practitioner, as Holmes said, lives "in the same mind," as the patient.<sup>41</sup> Because of this unity in Mind, "the practitioner treats the practitioner for the patient, always."<sup>42</sup> And, "through the medium of the One Mind, his statements rise to objective conditions in his patient."<sup>43</sup> To Holmes it also followed that the patient need not be present because "absent and present treatments are the same, for there is no absence in the One

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41. Ernest Holmes, Science of Mind, 178.

42. Ernest Holmes, Science of Mind, 178.

43. Ernest Holmes, Science of Mind, 178.

Presence."<sup>44</sup>

Since for Holmes God was all good, affirming the patient's Divine Nature would also affirm his or her Divine Potential for health. The disease is real, but only provisionally real. It cannot be ultimately real, or else God would be the Creator of it. Since God cannot create sickness, therefore the Laws of God would be for health. This Law of Health, so to speak, would supersede the Law of Sickness. Seeing the Presence of God in a person would effect this Law the bring about a healing "according to the practitioner's belief and the patient's receptivity."<sup>45</sup>

The methods of treatment vary only slightly, according to Ernest Holmes, but they follow two basic patterns. One, the argumentative approach--carried on in the mind of the healer--simply "conducts the mind of the practitioner to a place where he believes what he is saying."<sup>46</sup> An example of this method, he illustrated in the case of a practitioner, "John Smith", and his patient, "Mary Jones". The argumentative approach, used by John Smith might include this form of treatment: "The word I now speak for Mary Jones. She is a perfect and complete manifestation of Pure Spirit, and Pure Spirit cannot be

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44. Ernest Holmes, Science of Mind, 178.

45. Ernest Holmes, Science of Mind, 172.

46. Ernest Holmes, Science of Mind, 172.

diseased, consequently, she is not diseased."<sup>47</sup> The second approach, called realization, "is purely a spiritual and meditative process of contemplating the perfect man..."<sup>48</sup> Following the above illustration, John Smith's treatment, employing the realization method, would possibly include the statement: "God is all there is; there is nothing else. God is in Mary Jones, she is now a perfect being, she is now a spiritual being."<sup>49</sup> Although both techniques are effective, and their aim is the same--that is, to heal the patient--Holmes enjoined; "Undoubtedly, when we can pursue only the way of pure realization, we will have attained the ideal method."<sup>50</sup>

Being a practical man, Holmes recognized the value of employing modern medical practices with his Spiritual Mind Healing. "If a pill does any good, take it," he advised, "but gradually try to lead the thought from where it is to the higher realms of consciousness where the soul recognizes its own I-am-ness."<sup>51</sup> And following this co-operative attitude, a contemporary practitioner/follower of

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47. Ernest Holmes, Science of Mind, 172.

48. Ernest Holmes, Science of Mind, 170.

49. Ernest Holmes, Science of Mind, 173.

50. Ernest Holmes, Science of Mind, 173.

51. Ernest Holmes, Science of Mind, 220.

Ernest Holmes has advised, "God works through the physician as well as through us."<sup>52</sup>

Holmes viewed the ethics of the Science of Mind as the right actions which the person believes are Divinely directed. We have a responsibility to each other to use this spiritual power for our own and their highest good, however that might find expression in the situation. Recognizing a universal Law and order, Holmes taught that whatever one expressed to another, be it good or ill, will come back to that person in exact proportion. As one "treats" for another -- in other words, prays -- he or she can be absent or present but the one who treats ought to know the truth about that person. The greatest good one can do for another is to employ Spiritual Mind Treatment for the health, happiness and prosperity of another person, knowing that this is the truth about them.

#### I. Contrasted To Orthodox Prayer

Just as the concept of Spiritual Mind Healing flows from Holmes' understanding of theology, so the traditional orthodox meaning of prayer comes from a different theological perspective. And there are many forms of orthodox prayer. There are prayers of thanksgiving, of praise and of adoration in traditional liturgy which would not be far from

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52. Edith Blake, Practitioner of Religious Science. Material derived from personal interview with the author.

the affirmative prayer which Holmes described. But the idea of supplication, of intercession and of confession and absolution would be foreign to the Science of Mind which bases its theological understanding on a God who can not help but respond when one prays rightly and can not judge or condemn Its own creation. There is not a need for a soteriological intercession or atonement, Holmes would explain, because we are already immersed in this Presence and need only re-discover our inherent "At-one-ment".

The process of putting the Law of Mind into action Holmes termed "treatment" or "prayer". It is not enough to simply know that Divine Mind wants to supply humanity with whatever gifts will make it happy, healthy, and wealthy; we must believe these things are already existent in mind with a technique he called "affirmative acceptance." "The purpose of prayer," he felt, "was not to change God's mind, but to change your own consciousness."<sup>53</sup> On this point, Holmes diverged from more traditionally orthodox approaches to prayer, which consist in a confession of sin, followed by a request for forgiveness. Because a judgement upon humanity by God would constitute a judgement of God upon Himself, God could neither condemn or forgive us. And because God is a Divine and Impartial Giver", God eagerly wishes to give us all blessings, but only awaits our realization of

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53. Fenwicke Holmes, 130.



of this fact. "Prayer is not an act of overcoming God's reluctance, but should be an active acceptance of His highest willingness."<sup>54</sup> As a person believes in this principle, the accompanying change in mental attitude brings the gifts into his or her life according to the Law of Attraction. "Hence, we shall find a better God when we shall have arrived at a higher standard for man. If God is to interpret Himself to man, He must interpret Himself through man. And the Spirit can make no gift that we do not accept." <sup>55</sup>

For Holmes, our Spiritual Mind Treatments were an extension of God's creativity expressed through us by means of the Creative Principle. As our thoughts become more attuned to lifegivingness, God's blessings flow through us drawing to us physical health, financial well-being and emotional satisfaction. This comes about by our conscious picturing of the desired good and "dwelling cheerfully on the knowledge that because the Law is certain in its action [our] desire is certain of accomplishment."<sup>56</sup>

### J. Conclusion

We have seen how Holmes' idea of God transforms the

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54. Ernest Holmes, Science of Mind, 152.

55. Ernest Holmes, Science of Mind, 36.

56. Troward, 89.

perspective of qualified monism -- which can be found in certain yogic authors -- in much the same way as was done by R. W. Emerson. Both show how this worldview can bring about a perspective of abundant living instead of withdrawal. Holmes' insistence on using the terms, "treatment" and "healing", instead of prayer, shows his dependence on the tradition of mental healing to which P. P. Quimby, W. F. Evans and Emma Curtis Hopkins belong. His term, "Law of Attraction", and his discussing healing and guidance through a spiritual agency, show a reliance upon parts of the movement which came to be known as spiritualism.

It was never his intention to found a new sect. It was his intention to put all the teachings of New Thought into a broader framework, incorporating Hindu, transcendental and metaphysical ideas. At the same time, he wanted to make his new expression of this philosophy so simple and free of ritual and dogma that all persons of average intelligence could grasp it and use it for their good and for the good of others.

The last point to be made is that Holmes desired to leave the spontaneity of the Spirit in his philosophy. Even though he spent the better part of his life formulating a prayer technique that would be ordered, scientific and rational, the basic attitude within the writings is that whatever works for the individual and produces concrete results ought to be done. It would be Holmes' view that

no one can really tell another how to pray, because prayer is communing with the Spirit Within, a very private and personal event. His goal was to help people to enlarge their understanding of this Inner Presence and to become more aware of their constant use of It.

Because Mind can not change Its basic nature, It will always respond by corresponding to our thoughts. In this way it can be said that every thought is a prayer because the Law can not stop creating. Holmes sums up this notion in this way: <sup>57</sup>

There is no question about the creativeness of thought. However, if any thought is creative, it must follow that all thought is creative. The Law of Mind is exact, not capricious. The only question is: How are we going to use this Creative Power within us? Shall we use it constructively, and for definite purposes? Or shall we use it unconsciously and more or less destructively, merely because we do not understand it?

Having now introduced Holmes and considered the many traditions to which his thought belongs and his concept of Scientific Prayer, we now seek the medium by which this message can best be conveyed to young people in the Religious Science Church School. It has been my desire to present the Science of Mind to the junior high student to help meet the special challenges which adolescence brings. To provide a better understanding of that age group, a

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57. Ernest Holmes, Effective Prayer (Los Angeles: Science of Mind, 1977), 18.

discussion of the developmental psychology of the early adolescent will precede presentation of my model for education.

## Chapter V

### UNDERSTANDING THE JUNIOR HIGH YOUNG PERSON

#### A. Introduction

In the preceeding chapters we have traced the development of a specific theology -- that of Ernest Holmes -- through history and through his working out of a theology of Spiritual Mind Healing. Our basic task for the remainder of this project will be to ascertain the level of development of the junior high young person and design a model for presenting this important message to this age group in a manner which is meaningful and understandable.

Young people have certain needs -- for values clarification, spiritual growth, and intellectual and social formation -- which they seek to meet through involvement in church school. In order to find and isolate these needs, we turn to the field of psychology and to research into the nature of the early adolescent. Religious beliefs and practices help individuals develop spiritually, socially, cognitively and morally. As growing children must question the beliefs and values of the world in which they find themselves, so they must find answers. In an environment of acceptance in the church school, young people can feel that they are free to form decisions regarding their

religious beliefs. The church school teacher as leader, accepts differing viewpoints while also providing answers found in the theology of the church.

My assumption is that there are certain stages of development which determine the ways we ought to approach young people. Hence, through a better understanding of the early adolescent, a fuller design for religious education can be established. In order to view this developmental stage we will explore the works of Jean Piaget and Erik Erikson, two researchers who have had a profound affect on educational psychology. These psychologists have been selected because they complement each other. Piaget described and applied the cognitive stages in human development and Erikson described and applied the psycho-social stages. We will then explore the work of D. Elkind and J. Gleason who related Piaget and Erikson's work to religious life. Together these psychologists have formed an integrated picture of the development of the early adolescent.

## B. Cognitive Needs and Abilities of the Junior High Young Person

### 1. General Overview of J. Piaget's Development Theory.

Piaget's work in the area of cognitive development makes breakthroughs which affect the entire field of human development. Piaget's main concern, beginning in 1937, is

to understand how human beings grow intellectually.

He sets up very simple and yet effective experiments with individual children and adults to understand the ways in which intelligence is developed. Also, in attempting to re-evaluate the question of Kantian categories, he examines moral development of children. We will later explore the implications of these findings for the moral development of the early adolescent.

The basic assumption underlying the work of J. Piaget is that development of thought in children is continuous and "unfolds through well-established successive phases (or stages)."<sup>1</sup> These stages can be related to chronological ages as approximate ages when these thought processes occur but not exact lines of demarcation. Also, children can revert to earlier ways of thought and then move forward again.

2. Adolescent Cognitive Development. It would be beyond the scope of this project to discuss the entire theory of J. Piaget. Our focus here is to understand the cognitive needs and abilities of the early adolescent, a stage of development which builds on the earlier stages.

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1. Henry W. Maier, Three Theories of Child Development (New York: Harper & Row, 1978) 4.

The stage that would be characteristic of most junior high young people is the stage which Piaget calls 'formal operations'. This stage begins at age eleven and continues to build. This is the last stage of Piaget's schema. In this stage complex forms of thought arise. Classes of things and concepts can be compared with one another. The person can think in terms of propositions and hypotheses.

Because formal operations are not bound by the real world of events and can be based on imagined events, a change in perspective occurs when the stage of formal operations is reached by the emerging young person. Piaget expresses this idea, relating it to social values by writing:

The world of values can...remain bound by concrete and perceptible reality or it can encompass many interpersonal and social possibilities.<sup>2</sup>

In other words, early adolescents are capable of using their imaginations in forming new social values.

Piaget sees the transformation of preadolescent to adolescent as one formed through the social relationships which reform the young person's thinking. New values are conceptualized as the young person is introduced to the adult world. Along with the rapid physiological growth, the adolescent is introduced to an even greater range of

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2. Jean Piaget, Essential Piaget (New York: Basic Books, 1977) 199.



possibilities both through observation of more people and through the emerging individual's reflection on them.

### 3. Moral Development and the Early Adolescent.

Piaget says a great deal about the development of moral judgment in the growing child. In 1932 he published The Moral Judgment of the Child<sup>3</sup> and then The Psychology of the Child<sup>4</sup> published in 1969 reflects his views on moral judgment at a later period in his studies. His original ideas are clarified but not changed in the later book. As would be expected, Piaget sees the formation of moral judgment as an evolution, which follows the development of the intellect. Morality is basically a product of intellectual activity, for Piaget.

The child's early sense of morality begins with obedience to an authority figure, usually the child's parent. Later, in the early adolescent period, the young person grows into an awareness of justice for its own sake. This is because, according to Piaget, the early adolescent is ready to begin more complicated moral decisions that accompany complex and abstract thinking. For

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3. Jean Piaget, The Moral Judgment of the Child, (M. Gabain, Trans.), (London: Kegan Paul, Trench, Trubner, 1932).

4. Jean Piaget and Barbel Inhelder, The Psychology of the Child, (Helen Weaver, Trans.), (New York: Basic Books, Inc., 1969).

example, the elementary school-aged child may base a decision to tell a "lie" on whether or not the parent would find out. The junior high-aged adolescent is capable of weighing the decision based upon the question, "Is honesty the best policy?"

4. The Relationship Between Cognitive Needs and Religion In General. Research which has linked the findings of J. Piaget to religion has pointed to the way religious groups fulfill the cognitive needs of persons. Due to space limitations in this project, many of the important authors such as R. Goldman, who have related Piaget's work to religious thinking will not be discussed.<sup>5</sup> One very notable example is the work of David Elkin.<sup>6</sup> Elkind argued that the adolescent used his or her ability for abstract thinking in the church in several ways. First, the young person may become interested in theology as a means by which the need for abstract thought can be fulfilled. Second, because the church challenges one to introspect and reflect on the type of person he or she is, the young person can become interested in models which the church provides in historical

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5. R.J. Goldman, Religious Thinking From Childhood to Adolescence, (London: Routledge & Kegan Paul, 1964).

6. David Elkind, Child Development and Education, (New York: Oxford University Press, 1976) 276.

persons or persons in the church today. For example, the young person in the Catholic Church may ask herself the question, "Is my life in any way similar to that of St. Teresa of Avila?" Third, due to the great attention given in religion to ethics and moral conduct, the concept of justice that the young person is trying to understand alone may be clarified through a dialogue with the teachings of the church.

Elkind's research sheds light on religious education. In the development of curriculum which meets the needs of a certain age group, it is important to provide the class with areas of concern that they are ready for. From the findings of Elkind, it becomes clear that curriculum for junior high young people must begin to present to the class a discussion of theology, role models and ethical problems to be solved, of a level not so abstract that it would be difficult for the young people to understand.

### C. Psycho-social Needs and Abilities of the Junior High Young Person

1. General Overview of E. Erikson's Developmental Theory. Erikson's work parallels Piaget's work in its scope and importance. While Piaget's work has covered the cognitive development, Erikson has made an equally momentous contribution to the field of affective development. Erikson was heavily influenced in his theories by S. Freud

(whom he knew personally). Erikson's approach to the subject is dependent upon life history, his famous work on Martin Luther is one example of this approach to religious development. Here he shows his Freudian bias toward an analysis of subconscious factors in personality which are stimulated by childhood influences.<sup>7</sup> But his analysis of influences from the social and political climate of sixteenth century Europe shows his desire not only to understand the individual in Freudian terms but also to see the social dimensions of religious behavior. Because "he converted the Freudian notion of the psychosexual development of libidinal phases to one of psychosocial stages of ego development"<sup>8</sup> he uses the former theory as a starting point for a new integration of psychoanalysis and the emerging field of social psychology.

Affective development, according to Erikson, is the interplay between opposites and contradictions. The emerging individual grows in their attempts to integrate the opposing forces and tendencies which are encountered in growing up.<sup>9</sup> Affective and social development occurs as the person comes to terms with these inherent contradictions

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7. Erik H. Erikson, Young Man Luther (New York: Norton 1962).

8. Maier, 73.

9. Erik H. Erikson, Childhood and Society (New York: Norton, 1963).

in life, according to Erikson.<sup>10</sup>

Because he looks at normal as well as abnormal behavior (which Freud studied primarily) Erikson's perspective on human behavior is fuller than his instructor. He relates to Freud's psychosexual stages in a new way, developing a theory of growth which includes eight stages. It would be beyond the scope and purposes of this project to outline and discuss each stage. For our purposes, here, the stage of early adolescent development will be explored.

2. Adolescent Psycho-social Development. As the adolescent unfolds, he or she is faced with an ever-growing sense of identity, in Erikson's theory.

A sense of identity means a sense of being at one with oneself as one grows and develops; and it means a sense of affinity with a community's sense of being at one with its future as well as its history -- or mythology <sup>11</sup>

The adolescent has acquired skills learned in childhood and feels ready to meet the society as an equal. The formation of identity in the teenager will determine how the new adult will be committed to his or her work, beliefs and attitudes towards the community.

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10. K. T. Erikson, In Search of Common Ground: Conversations with Erik H. Erikson and Huey P. Newton (New York: Norton, 1973).

11. Erik H. Erikson, "Concluding Remarks:" in J. A. Mattfeld and C. G. Van Aken(eds.) Women and the Scientific Professions (Cambridge: MIT Press, 1965) 21.

The adolescent resists acculturation and can be labeled "rebellious". The young person is experiencing the contrast between identity and a sense of identity diffusion, not wanting to accept fully and without question societal values, and yet wanting to find his or her role in the society. As the physical body undergoes changes daily, the junior high young person begins to have a new image and identity of his or her own body.

Erikson also conceptualizes a moratorium whereby societies give the adolescent a time to delay the entrance into the responsibility of full adulthood. Erikson calls this a "no-man's-land between childhood and maturity..." where the young person engages in "normal...sports, horse-play...gangs and cliques and parties."<sup>12</sup> This stage is an essential part of the experimentation with roles and identity which the person decides upon with the entrance into adulthood.

In addition to the above distinctions of this stage of development, there are seven major polarities which the young person faces. They are: (1.) Time Perspective vs. Time Diffusion. At times the adolescent may procrastinate or "put off" planning for an event in the future and then become completely impatient about its completion.

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12. Erik H. Erikson, "Ego Identity and Psychosocial Moratorium:", in H. Witmer and R. Kotinsky, New Perspective for Research (Washington: U.S. Dept. of Health, Education and Welfare, 1956) 5.

(2.) Self-Certainty vs. Apathy. Young persons may be overly concerned about their appearance and then appear to be completely unaware of their physical appearance. (3.) Role Experimentation vs. Negative Identity. When the adolescent tries on behavior which is not socially acceptable, this becomes a threat to elders. (4.) Anticipation of Achievement vs. Work Paralysis. This becomes an issue as youth struggle to prove to themselves that they can do a certain task or that they are adequate to achieve it. (5.) Sexual Identity vs. Bisexual Diffusion. Young people strive to find their own sexual role with their own sex as well as finding a new role to relate to the opposite sex. (6.) Leadership Polarization vs. Authority Diffusion. This impacts the young person who strives to understand societal authority as an equal and also to become an authority if called upon. (7.) Ideological Polarization vs. Diffusion of Ideals. In other words, according to Erikson,

Adolescents are on their way to selecting a basic philosophy, ideology, or religion which will provide an anchoring trust in life and society. <sup>13</sup>

Other distinctive qualities of the adolescent, in Erikson's view, are the use of speech for "thinking out loud", replacement of play with an intensified imagination (this is not to say that all play is eliminated, only changed from childish games to social games), and the forma-

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13. Maier, 115-6.

tion of relationships with pivotal adults who help them clarify some of their role conflicts. The adolescent then, may engage in longer conversations, different types of games, greater heights of imagination, and new relationships which help him or her through the transistion from childhood to adulthood.

The stages preceeding the early adolescent are marked by a struggle to establish a sense of trust with one's world and the effort to fulfill the desire for industry. Erikson says that these dimensions of affective development extend throughout the years of childhood. They extend, to some degree, into the early adolescent stage. Although the establishment of trust or the fulfillment of the desire for industry may be of secondary importance to the junior high young person, they are still finding ways to express these tendencies. Because the many dimensions involved in earlier stages of development continue to influence the selection of identity in early adolescence it can be said that earlier tendencies did not stop on the young person's twelfth birthday. For example, the young person's identity question may be answered by trusting a peer group which placed a high value on personal achievement rather than a less productive way of life. In this way industry, achievement, trust and identity would all be involved in the decision. In selecting an identity, the young person is selecting where he or she "stands" in



relationship to these other psycho-social dimensions.

3. Trust Development in the Junior High Young Person. According to Erikson, psycho-social development depends upon trust development. Persons early face the crisis of trust vs. mistrust, and the resolution of this is foundational to later development. Trust can have several meanings, but for Erikson it means having confidence or hope in another person or in one's self. It signifies that, in social relationships, there existed a faith in the other person's or group's integrity and fairness.

As related to the early adolescent, trust implies the reliance upon the child's parents for fair treatment, for food and the necessities of life and confidence in the world view as envisioned and articulated by the adults to the young person. Soon, when full adulthood is reached, trust means faith and confidence in one's own behavior, hope for the future ability to obtain the necessities of life and reliance upon the world view of the society and the individual's ability to articulate it in relation to their personal opinions. In other words, the early adolescent stands in the crossroads of transition between childhood and its trust in the family and adulthood with its reliance upon the larger society and upon self.

In a series of experiments, junior high young people involve themselves in clubs and sports (such as Girl Scouts or football teams) in order to test their

position in a larger society than the family. These new positions demand more of the young person. For example, as a young leader in a Girl Scout troop, a young lady shoulders greater responsibility than she has previously known. She needs to trust more in her own abilities. And, she learns to trust in the adult leaders of the troop, who were not her parents.

4. The Relationship Between Psycho-social Needs and Religion in General. Research links the findings of E. Erikson and religion and points to the way religious groups fulfill the psycho-social needs of persons. One important example is the work of J. Gleason.<sup>14</sup> Gleason asserts that the adolescent engages in role experimentation in the church. Young people may adopt a different role than their parents in the church which their parents attend. If the parents, for example, have been "Sunday Christians", the young may suddenly decide to become a "Born-Again Christian," or vice versa. The young person may experiment with one or more of the seven major polarities described by Erikson. For example, taking on a leadership position in the junior high group at church, one youth may be very certain one day and very apathetic the next. She may do a tremendous amount of work on a project one week and no

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14. John J. Gleason, Growing Up To God (Nashville: Abingdon Press, 1975).

work the next. She may question whether she, as a young woman, should be in charge of a given project or if a young man would be better suited. And one Sunday she may give a fine lecture on why the group should complete a given project, and then disagree with her basic premise later. (These and other reasons make the junior high age-group especially challenging to work with!)

The early adolescent may have agreed with the theology of their parents through elementary school, but in the junior high age, may challenge its basic assumptions. Gleason relates this struggle to the realization on the part of the youth that "his or her religion has been a hand-me-down religion."<sup>15</sup> In context of identity development, here the youth needs to rely more on their own ideas.

Junior high young people also question the integrity of the religious organization. Can they rely on the adults of the church to act as "Christians should act"? Junior high students may see certain adults as lacking integrity or honesty, or the youth may label the entire group, "hypocrites". Later, a more realistic view of behavior may emerge, where the young adult can tolerate some misbehavior, not using it as proof that all people

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15. Gleason, 76.

are dishonest.

A more positive expression of this new identity development would be finding a more honest group of peers. And, in the church school the junior high student may find an adult who is a model for a person whom he could have great confidence in. This person would be one who showed great capacity for justice and integrity. In the Church School, then, the formation of new friendships with adults can aid the young person in the development of healthy identity with those outside of his or her family.

#### D. The Relationship Between Cognitive Psycho-social Needs and Abilities

There exists an interplay between dimensions of cognitive and psycho-social development in all areas of the church in which early adolescents are involved. With their parents there exists a questioning of many of the religious notions with which they were raised. This questioning represents an example of their new identity experimentation and ability for abstract thought. The young person is asking two questions. First, they are asking if the parents' values reflect the type of person they want to be. Second, the teenagers are asking the more cognitive question of whether these notions are objectively valid. In this way, abstract thought and identity development are both present simultaneously and inseparably.

With the church itself, the junior high youth display a similar mixture of psycho-social and cognitive forces. They may question the integrity of the elders or ministers of the church. Viewing the theology of the church, they may question the answers that the church provides. And, as mentioned above with their parents, the young people may ask whether or not this church reflects the type of person that they want to be. These three dimensions relate to the moral, the cognitive and the identity-related needs in the early adolescent.

In the church school, where the peer group functions in classes and groups, the dimensions of introspection and identity intermix. Young people may question themselves and their own values. They may also ask themselves if they can identify with the class itself. Also, is the leader or teacher of the class a person of integrity. If so, then the group may accept him or her and build a new relationship with this adult. Junior high young people find in the church school, a place where they can imagine new kinds of events, where they can find an expression for their sense of industry, for introspection and identity development. The junior high class therefore, develops in both cognitive and psycho-social dimensions, in relation to their parents, the church itself and the church school.

### E. Use of Cognitive Abilities in Teaching the Science of Mind

It is concluded above that the junior high-age group is ready for more abstract thought, which is technically called "formal operations". It is noted that the adolescent is ready to begin to engage in complex thinking about thinking. Therefore, the concept of Spiritual Mind Treatment is an ideal aspect of the Science of Mind to introduce to the young people at this age.

Those who practice Spiritual Mind Healing contemplate ideas in their own minds, until the healing is a living reality. This contemplation of health undertaken by the practitioner is often contrary to the facts presented to them by their senses. For example, the process whereby the practitioner sets the Law into motion for the healing of a broken bone involves their forgetting temporarily that there is anything present that is broken and only dwelling on the health of God in the bone. This involves a thinking about thinking which accompanies abstract thought. Teaching this to young persons involves them in a complex system of ideas. The young people will begin to think, therefore, about complete systems of thought such as the Science of Mind theology.

Our findings on the cognitive development of these young people suggest that they are ready to engage in more introspection. However, the relentless questioning of youth,

and the absolute idealism of their convictions involves them in confusions which this world view could easily assuage. The Spiritual Mind Healing of Holmes invites the young person to introspect by "turning within" in silent prayer. This brings greater calm to the mind while at the same time helping them to find answers through Divine Guidance.

As young persons gain new moral judgments based upon the concept of justice, the Science of Mind could be used to help them form their moral decisions. The Law of Cause and Effect, that persons "reap" what they "sow" in exact measure could be introduced to youth at this age. They would also gain from a presentation of Troward's Law of Tendency, whereby God's will for humanity must be for its betterment. The youth would be enriched through a unit of study, using the case study method, where creative thinking could be used by the youth to form their own ethical maxims. (The specific use of case studies will be outlined below.)

The young person would be encouraged to take the answers provided by the Science of Mind and use them to think for themselves. In an atmosphere of tolerance for differing opinions using the "Brain Teasers" (outlined below in Appendix A) and the "Case Study Approach" (see Appendix B) the young persons would be taught how to think instead of what to think in a dogmatic manner. Since youth decide

for themselves according to Holmes, they always choose what is most true for them in what they are taught. The best teacher in church school stimulates them to search for themselves what they believe in the Science of Mind.

In conclusion, Piaget's work indicates that encouraging young people to use their minds creatively facilitates their development. With their tendency to form new theories and ideal imaginings as well as pondering moral decisions, the youth at this age level can reflect on the system of theology, prayer and ethics proposed by Ernest Holmes.

#### F. Use of Psycho-social Needs in Teaching the Science of Mind

This section deals with the aspects of the educational program which help facilitate psycho-social growth in juniors. Because the junior high youth searches for stronger sense of identity, they question whether they will follow the parental model for religiosity or find a new one. For this reason, the establishment of an evening or afternoon fellowship time is especially important to this age group. Because in this environment, young people find a new identity in a group of peers, and relate to a new role model of an adult -- the leader(s) of the group. In this environment, much role experimentation can be practiced.

Because the Science of Mind stresses individuality, the young person will not feel pressure to conform to the



group as strongly here as in some other social arenas. The young person will want to experiment with new worldviews and personal identities. Because the Science of Mind teaches that the individual is self-determined, they will gain a different perspective than in churches with a theology which stresses grace. And because Science of Mind involves a God-concept they will hear a different message than at the public school with its emphasis on science and materialism.

If the young person is from a Religious Science home, the contrast may not be present and another type of experimentation can be found. Instead of finding a new worldview, the junior finds a new degree of commitment or a different role in the church than his or her parents. In the junior high fellowship, there is the possibility of finding a leadership role where the "luke-warm" attitude of the parents can be contrasted with personal intense involvement or vice versa.

Because the young person can be rebellious toward authority; it would be a valuable part of the fellowship curriculum to explore the meaning of leadership. As young persons come to understand that they make their own choices in life -- a basic notion in the Science of Mind -- then the blaming of parents, teachers, and other authority figures seems less important. How can junior high young persons blame a parent for "making them" unhappy when they

control their own emotions through their thoughts?

Even though the emphasis in this section on psycho-social needs has been on the freedom of the young persons to determine themselves what their identity will be, the leaders also provide some of the answers given by Religious Science. And the young people will not be allowed to engage in behavior which limits the freedom of another person. Discussions and group activities will encourage some specific types of behavior. For example, discussions which describe the successful type of personality, as defined in the Science of Mind, would be appropriate. And, activities such as fund raising projects will teach basic marks of character. Encouraging young people to make a commitment and be reliable at times when they are needed, the teacher of the group helps them learn by doing. An atmosphere which balances the freedom to explore new roles and behaviors with the guidance on positive and constructive behaviors would be most useful in the psycho-social development of the junior high young people in the fellowship group.

Through a thorough course of study in the history of the Religious Science denomination and its background and theology, the young person could receive a new answer to the question, "Who Am I?" The answer would involve an intellectual answer as well as an intuitive one. A youth could be told, "You are a part of God, sharing in God's

qualities, absolutely valuable!" Then, the youth would be taught the technique of Spiritual Mind Treatment. By utilizing this intuitive approach, junior high youth would be given the freedom to find the inner Presence for themselves, within themselves, and to be their own authority.

In the Science of Mind, the technique of Spiritual Mind Healing employs an inner visualization of the desired change in one's life. It was concluded above that junior high youth give up a portion of their desire for childish play and replace it with intensification of imagination. This new propensity to "day dream" in young people, could be of great use to them in visualizing better grades, more harmonious relationships and happier home lives, thereby harnessing the uncontrolled imagination and placing it in their service.

We have seen in this section how the young person can grow in psycho-social skills in the church school environment. Such basic issues as personal identity development, leadership formation, role modelling, and peer group relationships can be seen at work in this atmosphere of acceptance and tolerance. The young people would be given freedom to be self-determining and also given answers which would point to constructive solutions to the contradictions they would encounter.

### G. Reflections and Conclusions

The task before us is to understand how to approach the early adolescent in order to facilitate this learning process. Taking into account the observable fact that all young people are individual -- no two fit exactly into any specific developmental level -- either cognitively or socially. There can be no exact one-to-one relationship between the chronological age and the stage of development, just as there is no way to predict the exact physiological maturity at any given age. Growth is a dynamic process which does not fit exactly into stages. However, research substantiates our observations that, for example, a group of five-year olds will behave and comprehend at a very different level from thirteen-year-olds. We use developmental information as a guideline for designing a religious educational program rather than as a hard-and-fast rule.

The best approach in the religious education ministry of the Church of Religious Science is to provide stimulation of an intellectual nature, which allows for the bringing forth of the abstract questioning which is already present in the student's mind. In the steps to Spiritual Mind Treatment -- as outlined above, we have a system of answers. And in our particular theology, due to the fact of its insistence upon the value of the individual, no ready-made solutions to the problems of growing up

could be provided. What will be provided is the environment where the complexities of moral decisions can be laid bare. As the Classical Greek ideal -- as seen reflected in the plays of the great Euripides -- was to weigh the ethical considerations between two "goods", so our religious environment must also be a forum for free thinking. In this context, the case-study presented below, (Appendix B), which places the student into environment in which a moral decision must be reached, would be an excellent way to stimulate a discussion of this nature.

The practice of Spiritual Mind Treatment provides a way for the early adolescent to engage in "formal operations," which encourages the young person to imagine or deduce events. In this way, the young person would begin to use the visualization in the Spiritual Mind Healing in constructive ways rather than in what would normally be non-productive "day-dreaming". The goal would be to make the religious environment conform to spiritual development.

There truly is a "no man's land"<sup>16</sup> in adolescence where the youth can experience new forms of social behavior

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16. Erik H. Erikson, "Childhood and Tradition in Two American Indian Tribes," in O. Fenichel et al. (eds.), The Psycho-analytic Study of the Child, (New York: International Universities Press, 1945). v. 1., 325.

that may be labeled "rebellious". Therefore, the fellowship group needs to be an environment which allows for new forms of behavior -- as long as they do not harm self or others.

In conclusion, the educational outreach of the church school for junior high young people must meet their psycho-social needs, and provide an expression for their cognitive abilities. More specifically, the psycho-social needs are: the formation of personal and social identity and the continuation of development begun in earlier stages which lead the young person to grow in trust and a sense of achievement. These needs can be met as the young persons relate within the peer group, with adults, and with the church itself and its doctrines. The cognitive abilities are: (1.) the capacity for abstract thought, imagining events and new possibilities for society, and thinking about thinking, (2.) an ability to introspect, and (3.) a faculty for viewing ethical situations from the viewpoint of justice.

It is from the perspective of psychological research into human development that this project will now turn to a discussion of ways in which a model for education can be formed using this knowledge and teaching the Spiritual Mind Treatment of Ernest Holmes.

## Chapter VI

## AN EDUCATIONAL DESIGN

A. A Model for Religious Learning

The preceding chapters of this project focused on the introduction, background, biography and theology of Ernest Holmes. And the preceding chapter described the cognitive and psycho-social development in adolescents. It is now our task to relate the findings of theology and human development to a learning model. The next three chapters will show how the many sides of Holmes' theory of Spiritual Mind Treatment can be incorporated into an interesting and stimulating learning curriculum for early adolescents.

1. The Setting of Religious Learning. Turning to religious education and to the specific work of John Westerhoff, III, we see a many-faceted setting for learning. Westerhoff views religious education from the perspective of every aspect of the every-day life of the community of the church and less from the exclusive perspective of formal instruction in the church school. In describing his method of education, he uses the word "catechesis", which stems

from the word "katechein" in Greek.<sup>1</sup> The word literally means "...to echo, reproduce, imitate or pass on something given..."<sup>2</sup> This process of "passing on" knowledge is viewed by Westerhoff as an event which can occur outside of the traditional classroom or church setting on Sunday morning. "Catechesis, therefore, is a life's work shared by all those who participate in the ministry and mission of the Christian faith community."<sup>3</sup> This process can occur "...after school, on vacation, or during holidays; conferences and camps; outdoor events; travel tours..."<sup>4</sup>

Westerhoff's understanding helps us in utilizing the theology of Ernest Holmes and his views on the learning process. For Holmes, who envisioned a unity of God in all life, there was also a unity of the lessons of God in nature, the spoken word, friendships, and many other areas. In other words, any area of life can be a setting for a learning experience. Life itself was God, and since the learner was some part of life, therefore he or she could partake of the immediate and sure Presence of a Divine Teacher.

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1. John Westerhoff, III, Inner Growth, Outer Change (New York: Seabury Press, 1979) 57.

2. Westerhoff, 57.

3. Westerhoff, 58.

4. Ernest Holmes, The Science of Mind (New York: Dodd, Mead, 1938) 133.



There are two settings which figure most importantly in the religious education program of the church. First, on Sunday morning, the junior high class of the church school meets. Although the church school may be a physical location of classrooms in a section of the physical plant of the church, the church school is the members of the classes, their families, and the staff of the church school. On Sunday morning young people receive lessons and participate in discussions. They practice prayer treatment. Second, in the fellowship group, young people meet once a week during the evenings or afternoons. In this setting, the junior high young people plan outings, hold dinners and engage in other wholesome social activities in addition to limited discussions of the Science of Mind. This later setting would be more informal than the Sunday morning class hour.

2. The Purpose of Religious Learning. In the Religious Science Church, religious learning serves the purpose of helping the young person to grow into the kind of person that they wish to become. They will be given the tools -- Spiritual Mind Healing -- to accomplish a transformation of self, their world and their relationships to others. This is accomplished in the context of their cognitive and psycho-social needs.

In relation to the cognitive and psycho-social needs of the young people, the two aspects or settings of

religious educational program -- the Sunday morning would be a setting which could easily serve the purpose of offering opportunity for serious introspection and abstract thinking. In the classroom, a more quiet and serious time than the evening fellowship meeting, moral questions could be explored as ethical theories were viewed in relation to Holmes' Law of Cause and Effect. As the Sunday morning class explores the history and development of the theology and biography of Ernest Holmes, the young people are given a background which serve to introduce them to the church and its founder. Then the young people are challenged to make this theology work for them in their own lives. In the more casual and social environment of the fellowship meeting, role experimentation and trust development would more naturally occur. In the various service projects that the fellowship group may undertake, the need for achievement in the early adolescents would find expression. Of course, in both settings, the purposes of each would be intermixed.

One of the ways they learn to apply the Science of Mind is through service projects. Service projects also strengthen a sense of identity within the larger congregation. As the young people work in the homes of the members of the church and serve at church functions, the junior high young people begin to feel a part of the larger church congregation. This helps them make their transition from

the world of childhood to that of adulthood. Service to the church helps them to develop what was referred to above as, "being at one with oneself...and...a sense of affinity with a community's sense of being..."<sup>5</sup>

The development of a personal identity is enhanced through service to the church. The young people are encouraged to set a goal. This goal may be to raise a certain amount of funds for the purchase of a new sign for the church, for example. As the group raises this amount, they begin to feel a new sense of accomplishment. They are encouraged to use Prayer Treatment in attaining this goal. Through this process, they learn by doing and gain a new sense of personal identity as an individual who has capacities for succeeding.

Another important purpose is achieved through service projects with the junior high group. These young people will be pondering the questions of justice in their morning class on Sundays. They can make moral decisions there and carry out the actions needed in the fellowship groups service project. For example, they may decide that it is not just for the elderly to suffer from inflation. They may decide to give a prayer treatment for the elderly in the church. Then, they may set a goal to help the elderly

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5. Erik H. Erikson, "Concluding Remarks" in J.A. Mattfeld and C.G. Van Aken (eds.) Women and the Scientific Professions (Cambridge: MIT Press, 1965) 21.

through doing yearly yard work for them each summer. In this way they experience both theory and practice in the area of moral judgment, and they are learning to use Spiritual Mind Healing.

In conclusion, the purpose of religious education in the Religious Science church school is to enhance the development of identity, in both a personal and a social sense. Its aim is also to show the relationship between theory and practice, especially in making moral decisions. Of course, it serves to train young people to use Spiritual Mind Healing in setting goals and attaining them. And, it provides an abstract, cognitive overview of the background and development of the biography and theology of Ernest Holmes.

3. The Content of Religious Learning. In this section, the author will describe the general content of the annual church school cycle of education for the junior high young people. The year in the morning program could aim for a growing sense of awareness and commitment to action throughout the passing months. Designed to coincide with the public school calendar, a new unit of curriculum would begin around the middle of September. The life of Ernest Holmes will be the focus with the various traditions he studied in the order he encountered them. The mental healing tradition would be surveyed for the first two weeks, with a focus on the top leaders -- such as Quimby and Troward

-- by whom Holmes was most influenced. Interesting stories from the lives of these men and women would be useful in gaining and maintaining attention in the classroom, along with the basic teachings of the leaders.

Next the lesson would turn to the transcendentalists and the life of Emerson and his essays at the forefront. The way in which Holmes encountered and incorporated the essays of R.W. Emerson would take up a good portion of the time in this unit. A brief overview of the Yogic tradition would follow, with the statement that no world religion can be summed up as easily as necessary for the space of this course on Sunday morning.

As the life of Holmes turned to the founding of Religious Science, the history of the denomination would be dealt with briefly, with an understanding of where the Religious Scientist differs from the Fundamentalist, the liberal Protestant and the Roman Catholic in their teachings. The attempt would be made to complete this section before Christmas, in order to allow time for the others.

From January until March the class would look at the Science of Mind as a body of teaching. The first four chapters of the Science of Mind testbook would form the reference material for this course. The titles are as follows: (1.) "The Thing Itself", (2.) "The Way It Works", (3.) "What It Does" and (4.) "How To Use It". In this part of the textbook, Holmes outlines the basics of Religious

Science in a clear and readable manner.

As holidays which are very important to the Christian calendar arose -- such as Easter -- the class could take one Sunday to show how the Religious Scientist views this holiday and its significance. Sometime in April, after the public school's spring holiday, the third unit would begin. This would be a "Healing Workshop", and the focus would be on Spiritual Mind Treatment. The Science of Mind and its approach to prayer would be the topic not only of theory but also of practice. Young people could set up a "Prayer Request Box" in the foyer of the Sunday School and allow younger children to place requests in it. These would be the subject of actual treatments given by the junior high students each Sunday. The Healing Treatments would be spoken each Sunday until the desired effect was actualized as reported by the youth.

The class theme would continue through the summer, with lectures each Sunday of about ten minutes duration. The "Steps to Treatment" would be assigned as a project for each young person to place these important stages of treatment on a poster or some artistic medium for display in the class. The subjects of discussion would focus on the practice of Spiritual Mind Treatment -- how it relates to the concept of God, the trinity of Knower, Doer and Result, the Creative Medium or Law, the objective and subjective minds, the use of mental equivalents, belief, and Law of

Attraction and related topics. Each week demonstrations of the Law would be shared and time would be taken to receive requests of treatment for class members and their families and friends.

Through the learning and practice of Spiritual Mind Treatment; the young people will be exploring the various dimensions of abstract thinking, contemplation of contrary-to-fact situations, introspection and moral development. The treatment itself is a form of abstract thinking where the practitioner thinks about thoughts in order to envision a mental picture of an event that is now contrary-to-fact. In treating for others, the young people are learning the meaning of ethics and the Law of Cause and Effect. Their own lives will be blessed by helping others. And, through forming a sound relationship with the teacher, a level of trust will be enhanced for the young person. Seeing the results of treatment will be a definite achievement, giving the young person a way to experience this need for industry we have mentioned above.

4. The Method of Religious Learning. The method for learning the Science of Mind would vary with the content. First, in learning the facts relating to the background of the Science of Mind, lecture and discussions would be used. Second, in learning to apply the Prayer Treatment technique, specific times can be set aside for the leader

of the class to guide the young people in treatment. Third, when treatment was specifically oriented toward Divine Guidance, "inductive education" would be realized.

The memorization of affirmations and selected Bible verses would be encouraged through the use of a "Memory Bank". The memory bank is a portable card file which keeps a count of the points which are earned as the youth recites a passage, completes a homework assignment, attends on Sunday or at the evening fellowship, brings a guest, does a service project either for the teacher or the superintendent. (Attendance on Sunday and evening fellowship will be explained below.) Overall attendance is encouraged as well as the preceding list of actions. Each period of competition lasts about three months, with a trip to a local amusement park or ice cream parlor as prizes for the top achievers. The use of many graduated prizes does more to promote an atmosphere of success rather than one top prize, which encourages the attitude of one winner and many losers. As mentioned above, the memory bank is an avenue whereby achievement is experience. This satisfies the basic tendency toward industry and the need to accomplish in the early adolescent.

Audiovisual activities are good and should be used to help stimulate interest in the lesson topics. Although no films are available on either Holmes or Religious Science, there are slide shows relating to youth activities,



and the young people can be encouraged to make a video presentation or slide show if the resources are available. When an overhead projector is used, it is sometimes more effective to allow the class to do the writing on the transparent film rather than have the teacher write and speak, while the youth take the passive role.

The best method for teaching some of the most abstract concepts in the religious education program is the experiential one. In the fellowship group, for example, the warm environment of sharing, caring, supportive people shows the young person first hand what the teacher may call "Divine Love" in the lecture on Sunday morning. Of course, the student may experience this same kind of warmth in the morning. Trust development can be enhanced through this warm environment more than through a simple lecture on trust. As the group sets a goal -- for example, to help a "shut-in" in the congregation with yard work -- and reaches it together, a sense of achievement and trust as confidence in self and others is built.

In addition to the consistent practice of Spiritual Mind Healing for the relief of physical pain and other concrete areas, there will also be time for a more abstract Prayer Treatment for Guidance. This is for the purpose of stimulating the inner awareness of God and to enable them to know how and what to treat for. The new insights gained can be shared but this is for the individual primarily.

In order for the class to have contact with those whose belief is strong, the guest speaker program will be used for one Sunday per month. Licensed Science of Mind Practitioners, whose work is with Scientific Prayer constantly, would be asked to address the juniors and answer questions they may have regarding the prayer technique they are using. Also, the pastor of the church would be invited to speak in the evening at the fellowship, which would meet for about two hours during the week or on Sunday night or afternoon. This would comprise the "guest speaker" program which would be included in the third portion of the year. It is included at this time due to the fact that before the third unit, the youth are not using the technique of prayer. After they have begun to use the technique, they will have questions which these individuals could answer.

The practice of Spiritual Mind Treatment provides for the establishment of Divine Guidance and also for the change of sickness to health and well-being. As mentioned above, the accomplishment would lead to a new feeling of achievement for the young people. Also, seeing the practitioners of the church practicing Spiritual Mind Treatment would be a method for providing the young people with new role models. This would lead them to a continued introspection whereby they may ask themselves, "Is my life like the life of the Practitioners?" Seeing a person who be-

believes firmly in treatment, a practitioner, could lead to the establishment of a greater sense of faith in the church and its adults in general.

One problem emerges in this presentation of methods which needs further attention. It has been noted, that with the many changes in the social development of the early adolescent, there is a tremendous newly found mental capacity called the "formal operations" ability. To the junior high young person, however, this new ability to place one thought upon another does not always lead to mental clarity. Many times the youth dwells on so many questions that the opposite -- a mental confusion -- can be the result. Any worker who has been in charge of the junior high fellowship or Sunday morning class in the church knows that these young people are almost always questioning.

One researcher has noted this situation and given this example:

The fourteen year old broods about the inconsistency among the following three propositions:

- (1) God loves man.
- (2) The world contains many unhappy people.
- (3) If God loved man, He would not make so many people unhappy.

The adolescent is troubled by the incompatibility that is immediately sensed when he examines these statements together. He notes the contradictions and has at least four choices. He can deny the second premise that man is ever unhappy; this is unlikely for the factual basis is too overwhelming. He can deny that God loves man; this is avoided for love of man is one of the definitional qualities of God. He can assume that the

unhappiness serves an ulterior purpose God has for man; this possibility is sometimes chosen. Finally, he can deny the hypothesis of God.

Ernest Holmes also addressed the hard question of the relationship between Divinity and the unhappiness of human beings.

But if we are Divine beings, why is it that we appear to be so limited--so forlorn, poor, miserable, sick, and unhappy? The answer is that we are ignorant of our own nature, and also ignorant of God's Law which governs all things.

These kinds of questions are posed by the junior high young people in argument against any "closed system" of theology. They are aware of the complexities of any philosophical system which would be applied by human beings in a real world. In this awareness, we see the ability to think morally and abstractly.

Our task is not to give a ready-made system of theology to the juniors, even though the very tightly planned fact learning system presented above may imply that. In balance to the Memory Bank and its rote learning, is the type of learning which is in keeping with the Science of Mind and sound educational principles. This type of learning method combines the "Socratic" process whereby the

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6. Jerome Kagan, "A Conception of Early Adolescence," in Robert Koles (ed.) Twelve to Sixteen: Early Adolescence (New York: Norton, 1972) 93-94.

7. Ernest Holmes, Effective Prayer (Los Angeles: Science of Mind, 1977) 12.

young person is free to question and reflect abstractly on the facts and knowledge that he or she has received in rote learning; and that of Aristotle who arrived at answers by deduction from given assumptions or proven principles.

By this I mean that we provide questions for discussion rather than answers in the form of a lesson which puts Science of Mind in a closed system. Posing the above question in the form of a "Brain Teaser" would help the young people to sort-out any confusion they might have on the subject. Then, as the young people provide answers, the teacher's role is to point out any further inconsistencies in their formulations. Finally, as the young people have exhausted many alternatives they are then ready for Ernest Holmes' views on the point in question. In this continuous process they will be learning how to think, instead of being told merely what to think. They will also be pointed to resources for their reflection from their own religious tradition. Their awareness of the material will also be stronger, because, when confronted with further theological and ethical questions later, they will know a process whereby they can make their own decisions with the help of the principles of the Science of Mind.

## B. General Conclusions

Holmes' approach to learning was similar to that of healing in that, if one could effect a cure without the use of doctors or medicine, they were encouraged to do so. But, if that person was unable to use the Law of Mind to effect a cure, he or she was also encouraged to seek medical help. Holmes asserted that knowledge obtained through clear, intuitive perception, was the highest form of human learning. He also encouraged attendance at schools and universities. Intellectual knowledge could be added to through the practice of Spiritual Mind Treatment, in treating for Divine Guidance. For this reason, Holmes himself studied much, practiced Spiritual Mind Treatment, and turned to God as Infinite Intelligence for "inductive learning".

Following this attitude of using many aspects or methods of learning, we have explored the four dimensions of religious learning. These dimensions are:

1. Setting: A program which involves the learner with classroom experience as well as learning activities beyond the Sunday School hour is a complete learning setting.

2. Purpose: The aim of religious learning makes learning serve a behavioral change, both in the ability to effectively use Spiritual Mind Treatment and to integrate

a new world-view with daily action. The morning hour serves the purpose of greater cognitive learning and the fellowship enhances greater group psycho-social development, although both would be present at the morning and evening times.

3. Content: Facts and historical knowledge of Holmes' life, his church and the background of same, as well as the deeper awareness of the Presence that that life pointed to form the content of religious learning of Science of Mind. Learning that would lead to the growth of abstract thought as well as fact learning is emphasized. In this way the two-fold elements of abstract thought (formal operations) and moral development are strengthened. Instruction into the practice of Spiritual Mind Healing for physical healings as well as Divine Guidance would be provided. All of this in an integrated, annual program which leads in a progressive manner throughout the school year.

4. Method: The utilization of not only lessons and discussions in the learning process but also Prayer Treatment for Divine Guidance within him or herself is the method. This would be achieved through the use of the Memory Bank, audiovisual activities, the fellowship group experience itself, the consistent practice of the Spiritual Mind Treatment, a guest speaker program, and "Brain Teasers" - a method of "Socratic"-style teaching, which also employs deductive reasoning.

Through this chapter on religious learning, we have seen how the three areas of the mind can be explored in the two settings of the Sunday church school hour and the fellowship group. We have explored the ways in which the morning program may emphasize the cognitive needs and abilities, while the evening program can stimulate more of the psychosocial dimensions of the young person. The formation of identity and the expression of industry is enhanced through the trust development found in the planning, experiencing and reflecting upon events in a fellowship group. And, abstract thinking, moral development and introspection are stimulated through such programs as guest speakers, Memory Bank, and "Brain Teasers".

In the thesis of this project, the question was raised, "Can a curriculum be developed which will be relevant to the unique needs and gifts of the junior high student?" The answer is yes, and in the following pages I will give examples of this curriculum and the way it can be evaluated, in order to ascertain its effectiveness. This curriculum can be the means by which the challenge of declining attendance facing the church school can be met. This is because it reaches the young people in a relevant and effective way, helping them to grow in areas which are most important to them. These areas, as mentioned above, are the development of the cognitive and psychosocial abilities at the early adolescent level.



In this curriculum for juniors in the Religious Science church school, we will explore the way that the diverse tradition of alchemical and Hermetic philosophies were "demythologized" and made to serve a practical purpose by Holmes. We will discuss Holmes' integration of them with Quimby's and Mesmer's ideas of visualization and belief. We will show how Holmes applied this technique to a simple outline of Laws, the Law of Belief, and of Attraction, for example, as a powerful way God works in creation.

Our learning curriculum will show how Holmes continued to integrate this with Emerson's essays, making the theology relevant to his needs. He postulated that the individual determines their own degree of health. He used Trine's ideas to apply this postulation to all areas of life. He took from the Hindu tradition, in its broad diversity, the idea that people are individual and a part of the whole. This entire study was conducted by a man who grew up on a farm and never attended college! His life was one of constant study, and forms, in itself, an excellent role-model for junior high students.

Our junior high students will, at the end of their year, be aware that Holmes gave to the American theological world a very practical technique, which he outlined in definite steps. This technique can be applied to the needs of persons who are well or sick, happy or sad, wealthy or poor. He made the Spiritual Mind Treatment so simple that

the person of average education can apply it. And people who are young or old can use it to meet the specific needs that they face.

There are several factors which will result from the study of the Science of Mind in the junior high class. As young people become more familiar with the use of this scientific prayer, they will find in it a theology which does not conflict with the modern, scientific world-view. They will find in it the freedom to apply it as they see fit. They will be able to use it to help them to grow spiritually, psychologically, and physically. This technique will engage them when they feel that they cannot trust adults, and cannot trust themselves. They will find in it the idea that that which they can always trust is within -- it is the God Presence. And when they feel that their minds are overflowing with too many intellectual concepts from school, they can turn to it with the knowledge that Infinite Intelligence is theirs to use to help them understand. When they feel lonely and afraid in new social situations in a new adult world, they can turn to this technique to liberate the feeling of courage that is a part of the God within them. And when the negative aspects of introspection threaten their self-esteem, they will turn to this technique to release the sense that God is within and God is good. In this realization they will have a sense that they are good because they are a part of God.

All of this will be a part of their experience only if the curriculum goes beyond telling them about Holmes or about his Science of Mind. After they leave the church school, the intellect will be filled with ideas from other sources. The learning, according to Holmes, must come from the deeper, subconscious level of mind, where they begin not only to understand how the Law works, but how to really use it on their own. And once they have contacted a source of power which no one can take from them, because it is within.

## Chapter VII

## CURRICULUM RESOURCES AND THEIR EVALUATION

A. Characteristics of Curriculum Resources1. Information For The Teacher On The Weekly

Level. An individual lesson for the teacher of either the evening group or the morning group should include some information for the teacher on the topic and on the materials they may need in the presentation. Because the volunteer teachers do not always have a great deal of time for preparation, this information can tell them exactly what the lesson intends to accomplish in specific and capsule form.

Each week, the teacher can be provided with a purpose statement of the church. This vision or intentionality statement can help prevent the leader from getting overly involved with the details of planning outings, taking roll, etc. and forget the purpose of the church school. In addition, he or she should be encouraged to use the Science of Mind in renewing the mind before preparation for class. This will help to make the teachings more personal and effective. In this way the teacher not only teaches prayer treatment, but also uses prayer treatment to teach a better lesson and effect a healing through the power of God, on behalf of the young people. The teacher can be

reminded of the aim that the Sunday school has in bringing a message designed to reach not only the intellect of the young person and his or her feelings about the subject, but to enable their Spiritual Mind Healings to penetrate the level of Divine Guidance, in order for the young person to experience this intuitive core within.

This curriculum should contain information regarding the administrative aspects of the Sunday school, such as attendance, submission of offering, promotion of special events and dates and times of teacher meetings. If the curriculum is being written at the local church, this information can be contained in the curriculum itself. If it is published for use in many churches, it can be printed on a separate sheet of paper.

Each curriculum should be coordinated with the other grades so that families will be studying the same theme at one time. The actual aspects of this theme will vary, but the theme will be uniform. If possible, the sermon topics for a given month can be used as a basis for the Sunday school curriculum and then the parents and young people will be involved in the same topic and can be encouraged to share in this learning process.

2. The Teacher's Manual. In addition to the instructions to the teacher on each set of curriculum, the teacher will receive, when he or she is initially recruited, a teacher manual which serves as a guide to the Sunday

school, its curriculum and other basic ideas. The elements of the manual would include some general education to the teacher on how to convey ideas, and set an environment which aids the learning process. The teacher can be advised to set good habits for the practice of the position, such as, arriving on time, regular attendance at teacher meetings, continuing education in the Science of Mind for their own nurture, regular practice of Spiritual Mind Treatment for the young person, how to set specific goals for each student's growth during the year, how to evaluate their own effectiveness, etc. The teacher will receive some elementary insight into the developmental level of the class they intend to instruct from Erikson and Piaget.

3. General Format. The outline that the teacher receives at the beginning of the year -- describing the plan for the year -- can be structured in such a way that the outline is clear, the development of one idea leads to the next, and yet the outline has room for the teacher's own creativity. The teacher can choose from a list of options in the curriculum outline for the year which will give him or her some ability to structure their own class. For instance, there may be a great deal of interest in the class on the world religions and their influence on Holmes in the development of the Science of Mind. There might for one reason or another be less interest in the transcendentalists on Holmes. The teacher, given this situation, can spend

more time on the world religions and de-emphasize the transcendentalists. In this way, the whole sunday school moves together -- following the outline through the year -- and yet each teacher can teach what that particular class is most interested in. There are several other reasons which could cause a variation in the annual outline. The teacher may have some greater familiarity with one aspect of the material and do a better job with that area. He or she can be encouraged to work in greater depth in that area. Obviously, the area which interests the teacher the most, will create in that teacher more feelings of enthusiasm about the subject, which will make the presentation more interesting to the hearers. Due to the limitations of the project at hand, there cannot be a full listing of the many advantages of a flexible curriculum. But a curriculum which has additional ideas for the teacher to choose from and which has a flexible annual outline is of greater advantage to a ridged, unchangeable curriculum. Of course, where a curriculum has great variety to choose from the teachers need to know that they are not expected to use all the material and do all the activities suggested there. They can be told to "take the best and leave the rest", and in this way find a balance.

In addition to the instructions to the teacher, any given weekly lesson plan for a specific church needs to include the materials the teacher must have in order to

teach the class, memory bank verse and affirmation for that day, the offering treatment, and some welcoming remarks to the teacher. If the curriculum is for use in an entire denomination, too many specific details make the lessons less adaptable to the specific situation at the local parish, and can be left out. Space for the more general comments to the teacher about lesson preparation and presentation can be included. The outline for a discussion and lesson follows, with an activity or learning game which either illustrates or clarifies the lesson with class participation. After this information, a list of optional activities can follow to make the lesson flexible. A closing can also be indicated.

#### B. Introduction of Appendices as Examples of Curriculum Resources

The lessons in appendices A and B have been prepared for a class late in Spring and the background information on Ernest Holmes and his influences has already been given to the young people. Appendix "A" deals with a Sunday morning class and the "B" appendix with the evening fellowship. Many more ideas and suggestions for the lessons and activities have been included than would be needed for the one lesson. This allows the teacher a choice in what aspect he or she will take and use.



### C. Evaluation of Curriculum Resources

Of utmost importance to the process of religious education in insuring that learning is taking place is the establishment of learning objectives and a system for evaluating whether those goals have been reached. In the previous chapters, the learning process was described as one which involved the student in confronting new ways of thinking and feeling, reflecting on them and assimilating them in such a way that new forms of behavior will occur. And of course, in religious education -- in contrast to secular education -- this new stimuli can originate from an external or an internal source. Numerous researches have set up systems for evaluating whether or not learning is taking place.

1. Setting Criteria For Evaluation. The work of Robert F. Mager has been selected for this study because he presents in his books a clear system for evaluation of educational curriculum which can provide insights into the field of religious education. The first step to evaluation is to define the "instructional objectives" which describe the "intent" of the teacher. These objectives are placed in behavioral terms in order for the evaluator to know "what the learner will be DOING when demonstrating his

achievement and how one will know when he is doing it."<sup>1</sup>  
This behavior when the learning process has taken place Mager calls "terminal behavior". This objective must be specific, that is, couched in the framework of a specific period of time and place. For example, it is not enough, according to Mager, to describe an objective to teach a student "To be able to run the 100-yard dash." It is essential that the system of setting criteria is that the learner receive a copy of the objectives and once this is accomplished, he writes, "you may not have to do much else."<sup>2</sup>

Applying Mager's steps to learning of the Science of Mind, and about Ernest Holmes, we might use the following examples: (1.) By the end of the third unit of study in our school year, each student will be able to list the "Steps to Treatment: by memory in no more than ten minutes. (2.) By the end of the third unit on Spiritual Mind Treatment, each student will be practicing the Prayer Treatment method learned at church not only once a week at church but also at least once a week at home or school or some other environment where objective change is either health, conditions or emotions have been effected. In the words

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1. Robert F. Mager, Preparing Instructional Objectives (Palo Alto, Ca: Fearon, 1962) 53.

2. Mager, 45.

of Holmes, we want the kind of results that "can be checked by a physician, if one so desires."<sup>3</sup> (3.) By the end of the entire year of instruction, the junior high young person will indicate, through a subjective self-evaluation, that this intuition of the Presence of God's Wisdom within him or her has provided him or her with some meaningful insight into their life.

In these three areas, our learning goals are reached in providing learning of facts and knowledge relating to the Science of Mind, in enabling students to practice this Spiritual Mind Treatment both at church and at home, and in providing opportunities for both inner and outer-based learning. Each type of goal can be set for each unit and used at the end of the unit for evaluation.

At the end of one complete year with this new curriculum, the data collected from the various kinds of tests and evaluations needs to inform the making of the curriculum for the upcoming year. One researcher, James Michael Lee, whose work in the field of religious education is quite thorough, describes the process for evaluation of religious education as a "closed-loop feedback system".<sup>4</sup> He writes, "What feedback does among other things

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3. Ernest Holmes, The Science of Mind (New York: Dodd, Mead, 1938) 175.

4. James Michael Lee, The Flow of Religious Instruction (Dayton: Pflaum/Standard, 1973) 232.

is to generate an in-system series of correctives which serve to make the system optimally effective in terms of the actualization of the desired goals."<sup>5</sup> In other words, as the evaluation process continues, over years the curriculum can be modified to achieve the results desired. Also, criteria which is too difficult to expect from a particular age group can be modified to be more realistic.

2. Methods of Evaluation. Evaluation of facts and and knowledge aimed at what Holmes calls the conscious mind, can best be achieved through a written test. An examination given with a specific amount of time allotted for completion could reveal how well the historical and biographical unit was being retained in the minds of the young people. This would be administered by the teacher at the end of the unit or in a series of smaller tests during the months. This aspect of the evaluation would be the most objective in the sense that it would be the most free from personal biases or feelings.

Creative use of the material learned could be ascertained using the case study (see appendix B for an example of the case study.) This case study could be a story about a situation where characters must make an ethical decision. Here an intellectual knowledge of the Science of Mind must be blended with an intuitive sense of

how to use it in a hypothetical situation. After reading the story, the youth suggest how they would respond to the situation. One cannot teach a series of "do's" and don'ts" in the Science of Mind because of its reliance on the intelligence of the individual to decide for him or herself. In a given situation, where the forming of an ethical decision was necessary, young people would need the tools to make their own decisions. We can, however, teach the art of Spiritual Mind Treatment which links the mind of the youth to the awareness of Infinite Intelligence, which has the ability to solve a problem in a real-life situation. Practice of this in a case study (a hypothetical situation) helps the young person to remember to turn to God in such a situation.

3. Dimensions of The Evaluation Process. The evaluation of the student's practice of Spiritual Mind Healing would depend upon both objective and subjective evaluation of the student by him or herself. As a teacher made an appointment with the young person at the end of the year, sitting down in an atmosphere of trust and rapport, the student would need to indicate exactly how often they have been using the technique. The young person would describe their personal evaluation of the results of their prayers. They would tell of any physical healings or other demonstrations. The interview could be made more objective

with the use of a chart, constructed in such a way as to indicate weeks and days -- with spaces to write in the hours of the day that the young person practiced Spiritual Mind Healing. (There is an example of such a chart in Appendix A, under the heading of "Creative Project".) The student would be responsible for reporting his or her prayer life to a trusted and respected person in their life. The danger in this approach is that the young person may have a tendency to tell the teacher what he or she wanted to hear. The youth would not be necessarily lying or telling an untruth, but because they would want to recall times they used the technique, there can be some error made in an intellectual reconstruction of the facts. In this way, evaluation may involve a report of frequency of prayer treatment practice and a self report of the value of the educational experience for the person.

Some results of Spiritual Mind Treatment are easy to observe and are not subject to this distortion. Changes in health are more verifiable, for example, than changes in emotions. But even demonstrations of the technique which involve a physical healing, can be attributed to many factors. The person who was sick can be helped by medicine, and their own changes in attitude. All of these factors affect the results of Prayer Treatment, and therefore make evaluation more difficult. Nevertheless, reports of healings are one of the most valid forms of evaluation

because they measure the desired results of the practice of Spiritual Mind Treatment.

Even though there are problems which make the student's evaluation of their own progress in learning fraught with subjective biases, if no attempt was made to evaluate the subjective dimensions of learning Spiritual Mind Treatment, then the student might learn all of the facts relating to Holmes and never experience what he was talking about for him or herself. The student may be able to write a beautiful Prayer Treatment, say all of the appropriate words and never have a demonstration. The student may feel that he or she has satisfied the requirements of the course!

On the administrative level, the superintendent or division coordinator needs to observe both teacher and student early on in the year to decide if the teacher has an adequate understanding of the criteria and is moving towards attainment of the learning goals. The administrator in charge of curriculum development would be the one to observe and evaluate the lessons presented and receive the results of written tests and a written report of all personal interviews made by teachers. This information would be used in determining the effectiveness of the curriculum to make necessary changes. An indication that the students had a clear understanding of the history of Religious Science and had not had a single demonstration

would reveal the need for major changes in the curriculum!

There are many factors that really cannot be considered in the evaluation process that may have an impact on the learner's progress in both an objective understanding of facts and the more subjective receiving of intuition. Up to this point the effectiveness of the curriculum and the teacher has been considered. But also the student's willingness to learn can be a major factor in the learning process. The willingness to learn can be modified by the kind of environment the young people live in at home or school, their peer group's expectations, the way a particular young person relates to the personality of an instructor and their general interest in religion among other factors. This willingness to learn decides how much effort the teenager will put into the class projects and Prayer Treatments.

The many ways that the young people learn religion can decide how they will score on the tests at the end of the unit or year. A certain family may spend more time and effort toward religious education in the home. A mother may be able to involve and interest a teenage girl whereas, if the father shows little interest, the young teenage boys may feel they are being forced into going to church school feeling that it is "unmanly" to learn to pray. These social dimensions, too complicated to discuss fully in the scope of this project, can have a bearing on the outcome of the evaluation process and ought to be considered.



We have viewed the model of religious education from a perspective that takes into account both the learning and the practice of subjective and objective data. And for this reason, a multi-level evaluation of curriculum has been described. I have shown how the teacher's, the student's and the administrator's evaluations must be taken into account in the total process of analyzing the effectiveness of the program. And, briefly stating many other factors which effect the learning process in juniors, we have explored the way that the learner's willingness to learn and social background can be factors to be considered which lay outside the scope of this project.

**APPENDIX**

## APPENDIX A

## CURRICULUM FOR SUNDAY MORNING

A Word To The Teacher

This week we will be reviewing the steps to Spiritual Mind Treatment with the specific goal of reinforcing the students belief in the prayer technique and encouraging their use of it during the week.

We have built up to this point during the year with background information and history of Religious Science. Now we are teaching beyond the facts and feeling about Science of Mind and into the practice of the healing treatments. Try and remember when you had your very first demonstration. If you can, relate that feeling of joy and enthusiasm to the class in your attitude towards your lesson.

An Aid To Preparation

As you prepare this week, try and set aside about five minutes for a Spiritual Mind Treatment for the class as a whole. Your treatment may be something along this line:

As I close my eyes, I sense the Presence of God within. I know that this Power can do all things. It is working within me now. In reality, It is my mind, and I am in It and It is in me. It is God's desire for the

young people in my class to grow in their spiritual understanding and use the principles I will be presenting to them. I have no trouble communicating this to them because they are using the same mind that I am. I see them lighting-up with new enthusiasm regarding this topic. God speaks to them from within as I speak from without. They return next week with stories about their fantastic healing demonstrations. And so it is.

#### Materials Needed

Copies of the take-home paper for this week,  
skit scripts.

Overhead Projector (optional).

Poster showing the steps to treatment.

Cassette and player with background music for  
relaxation during treatment.

A hat or some simple costume for the skit.

#### Curriculum Theme

Making Conscious Decisions For Success.

#### Bible Verse

"And whatever you ask in prayer, you will receive  
if you have faith." Matthew 21:22

Affirmation

"I Believe and Receive".

Opening Treatment

Ask one of the young people to lead the class in an opening treatment today.

Welcome Remarks

Begin in a friendly way today, trying to see if in your conversations with them, you can uncover any possible healing demonstrations they may have had that week.

Discussion of Demonstrations

In order to open this personal discussion, you may want to talk about the way in which God was active in your life this week. Then, ask the young people for examples that either happened to them personally or to their families or friends in the Science of Mind. To end this portion, you may want to find out if there is any specific need that the young people would like to work on as a group today or this week.

Brain Teasers

Here are a couple of questions you can ask the young people today to stimulate a discussion about the topic

of our lesson:

1. If God is perfect, we must be perfect in every way because God created us. If this is the case, why do we need the technique of Spiritual Mind Treatment at all?

Answer: For one possible explanation of this question, you may want to ask the class to turn to page 418 of The Science of Mind test book.<sup>1</sup>

2. In using the technique of Spiritual Mind Treatment, we are using a Power for healing. Many people use powerful tools like saws, drills, etc. and the bigger the person the more able they are to control this force. Does it follow that the more large and strong physically can use the Science of Mind as a tool to greater advantage? Why do you feel the way you do?

Answer: A possible way to look at this question can be found on pages 34 and 41 of The Science of Mind textbook where Ernest Holmes discussed the concept of the Law being "No respecter of

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1. Ernest Holmes, The Science of Mind (New York: Dodd, Mead, 1938) 418.

of persons".<sup>2</sup>

### Lesson For This Sunday

The topic for lesson/discussion today will be the review of the steps to treatment. There can be isolated, as you know six steps to treatment -- Recognition of God's Power, Unification with that Power, Affirmation of the thing desired, Acceptance in Faith that it is already accomplished, Thanksgiving that your prayer has been answered, and Releasing the treatment unto the Law.

I would suggest that you use some form of audio-visual aid, either a poster which has the steps printed on it with marker or the overhead projector where the young people can write out these steps as you call on them, one by one. Emphasize that the steps to treatment are not hard and fast rules, there are many ways to breakdown the Scientific Prayer method. An avenue for discussion might be to ask the young people if they would like to suggest either fewer steps or more steps. One way to breakdown the steps is in seven stages as the author of the book, The Perfect You In A Perfect Universe, did:

1. Think about how close God is to you.
2. Think about how you have a perfect part of God within you.

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2. Holmes, 34, 41.

3. Know and feel that God's goodness is waiting to help.
4. Picture and feel what you want.
5. Know that what you want is happening now.
6. Act and feel that it is true.
7. Thank you God for answering your prayer!<sup>3</sup>

By allowing for various viewpoints on how the technique could be broken-up, you can get the support of the young people, in seeking the answer to this question. Stress the fact that Holmes found this technique through his own experiments and that he always said, whatever works for you is the best way for you. In any case, the steps should flow from one to the next so that there is not really a break in the movement of consciousness. Before you move off the lesson, be sure that each student fully understands each word you use and the steps it represents. If there are visitors today, ask one of the class members to explain an aspect of him or her.

### Play

The most frequent challenge to the practice of the Science of Mind is a lack of faith in the treatment. Without belief, there can be no demonstration. Many say,

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3. Sandy Sherman, The Perfect You In A Perfect Universe (Palos Verdes Peninsula, Ca: Perfect Horizons Publications, 1980) 28.



"I'll believe that when I see it!" But really, they cannot see it until they believe in it!

A fun way to point this out to the class is to personify the doubt as a person, or as many persons. You may want to pick one student to represent the person in Spiritual Mind Treatment, and one or two others to play the part of the doubts. On the next few pages is an idea for a script:

PRACTITIONER: "I NOW SEE THIS NEW AND BETTER GRADE ON MY TEST AS I GET IT BACK NEXT THURSDAY. MY MIND HAS BEEN FRESH AS I STUDIED AND TOOK THE TEST. I KNOW GOD'S MIND HAS EXPRESSED THROUGH ME PERFECTLY. I LET IT BE SO AND GIVE THANKS. AND SO IT IS. THERE, THAT SHOULD DO IT, AN 'A' AT LAST!"

DOUBT #1: "ARE YOU SURE YOU TREATED RIGHT? FOLLOWED ALL THE STEPS?"

PRACTITIONER: "I, I, I BELIEVE SO!"

DOUBT #2: "YOU DON'T REALLY BELIEVE ALL THAT STUFF ABOUT PRAYER TREATMENT DO YOU?"

PRACTITIONER: "I THOUGHT I DID".

DOUBT #1: "YOU'LL NEVER GET AN 'A' IN THAT CLASS. YOU'VE NEVER GOTTEN AN 'A' IN THERE BEFORE. WHAT MAKES YOU THINK YOU CAN BE A 'BRAIN'?"

PRACTITIONER: "TREATMENT WORKS, JUST LISTEN TO SOME EXAMPLES..." (PRACTITIONER LISTS EXAMPLES OF OTHER PEOPLE'S DEMONSTRATIONS HE OR SHE HAS HEARD).

DOUBT #2: "WELL THAT SOUNDS PRETTY GOOD FOR THEM, BUT WHAT MAKES YOU THINK IT CAN WORK FOR YOU?"

PRACTITIONER: "WAIT A MINUTE, WHO AM I TALKING TO? THESE DOUBTS ARE ONLY PARTS OF A NEGATIVE FEELING I AM CREATING! IF I HAVE BEEN CREATING THEM THROUGH THE WRONG USE OF MIND...WHY CAN'T I JUST STOP CREATING THEM THROUGH THE RIGHT USE OF MIND?!! OK, I'LL SPEAK

MY WORD ONE MORE TIME.

AS I CLOSE MY EYES (PRACTITIONER CLOSES EYES AS DOUBTS LEAN IN TO LISTEN), I AM FEELING THE PRESENCE OF GOD WITHIN ME. THIS PRESENCE IS LOVE AND ACCEPTANCE FOR MY WHOLE BEING. I BATHE IN THIS FEELING OF ONENESS. AND NOW FEELING THIS LOVE, I EMBRACE MY NEGATIVE FEELINGS, SEEING THEM FOR WHAT THEY REALLY ARE, CREATIONS NOT OF GOD BUT OF MY OWN FEARS, WHICH I NOW RELEASE..."

DOUBTS #1 & #2: (TOGETHER) "I CAN'T STAND ALL THIS TALK ABOUT (FROWNS) LOVE. IF THERE'S ONE THING I CAN'T STAND IT'S SELF LOVE, ICH!! LET'S GET OUT OF HERE BEFORE WE MELT AWAY INTO NOTHING!!" (BOTH DOUBTS LEAVE, RUNNING).

PRACTITIONER: "NOW, THAT FEELS MUCH BETTER. TOO BAD THOSE GUYS COULDN'T STICK AROUND. I GUESS THEY'RE NOT SO BAD WHEN YOU'RE NOT AFRAID OF THEM AND CAN FACE THEM. I'LL REALLY HAVE SOMETHING TO TALK ABOUT NEXT WEEK AT YOUTH CHURCH WHEN I GET THAT 'A' THIS THURSDAY."

### Practice of Spiritual Mind Treatment

At the close of the hour, let's take a few moments to "Speak The Word" of Spiritual Mind Treatment for someone in the class or in Youth Church. There may be some members of the class who have family members in need of a healing. We all focus together and ask that after the leader has said the first part of the treatment, the various students in the class add to the treatment. If the treatment is for a specific change, then by next week, changes can be reported. At that time the treatment can either be continued or stopped by the following Sunday.

### Creative Projects

This form, attached at the end of your curriculum today, is a way that the young people can "keep track" of their progress and the effort they put forth in Spiritual Mind Treatment. This helps them to remember to be specific about their treatments, and helps them to remember to do the mental work at certain periods during each day. Remind them that the forms are for their benefit and possibly later will refer back to them when they meet with the administrator for evaluation. It will not, however, be graded by him or her at that time. It merely forms a "feedback loop" which tells us how close we are to reaching our goal -- to see young people use Scientific Prayer at home, at school and in all areas of their lives.

### Closing

You may want to end this session by telling the class what you have gained by being with them this year. You may also want to remind them of future events that will involve their age group.

### Additional Activities

1. A prayer box can be made at the church today as something that helps them to remember what they are using the Spiritual Mind Treatment for. Once it has been made and taken home, it can contain requests for prayer which they have put inside. It can be easily constructed of a shoe box, and some brightly colored paint or paper. With a hole at the top, notes with prayer requests can be placed inside. That student may wish to become a family "practitioner" or place inside the goals and dreams they are treating for.

2. The Demonstration Scrap-Book can be made with a photo book from the local drugstore. Construction paper, stapled or sewn together with colored yarn also works in making the book. As they demonstrate something new (for example, a bike, or new feelings of joy) they can find or make a picture which represents this and place the picture on a page. Then underneath the picture, they can date it and write, "Thanksgiving Treatments". This is an effective

way to see the progress the young people are making in Prayer Treatment.

3. Today, instead of doing the play, you might want to help the young people develop the ability to reason with the theology in the Science of Mind by doing more "Brain Teasers". Here are a few more you may want to use:

- a. If there is only one Mind, and that Mind works in Prayer Treatment according to one, unchanging Law, why are there six and sometimes seven steps to Treatment?

Answer: There is really only one, unbroken movement in consciousness when we use Prayer Treatment. We only break it up so that we will remember how it works and what that movement is. God did not create Prayer Treatment and then say, "You must always use six steps". God made the Law and the whole Science of Mind is our attempt to understand It and how It works.

- b. If God is all-knowing (this quality of God is sometimes called, "Omniscience"), then why does God not know about all of the bad things in the world like sickness, death, and poverty?

Answer: If God knew about this, then God would be the creator of it, because all thought is creative. If God knew about destruction, then the Universe as we know it could not exist, because

this Law would produce Infinite Mind's infinite destructiveness!

- c. When someone is sick, it is because they believe in that sickness, and since all thought is creative, they become sick. But Science of Mind also teaches that doctors can help us. Do germs or thoughts cause illness?

Answer: Really it is both, but only one is ultimately responsible. When we think sickness, we may attract to us the germs that make us sick. But then if we desire to be well again and say a Spiritual Mind Treatment, we may still have germs in our blood stream, in fact we always have some germs in our blood stream -- according to scientists -- but we are not always sick. That is because the Law of Belief we use to heal ourselves is really superseding the "Law of Sickness" let's call it, or the "Law of Germs". To explain this, use this example: For years, scientists believed that if you placed a bar of iron on a body of water that the bar would sink. Then, someone discovered that if you flatten the same iron and bend up the sides, it will float. One Law -- the Displacement of Water -- supersedes another. The same is true whenever a plane takes off. It does not deny

or break the Law of Gravity when it flies. It only uses the Law of Aerodynamics to supersede the Law of Gravity. We use the same principle whenever we use Spiritual Mind Healing. We just say that God does not break any natural laws when a healing takes place, but that the Laws of God can supersede the laws of nature.



CREATIVE PROJECT

PRAYER TREATMENT

STUDENT' NAME \_\_\_\_\_

FOR YOUR OWN BENEFIT AND REFERENCE, LIST THE FIVE STEPS TO  
TREATMENT WE LEARNED TODAY. IF YOU WISH, YOU MAY WANT TO  
INCLUDE YOUR OWN STEPS THAT WORK FOR YOU.

- |          |          |
|----------|----------|
| 1. _____ | 4. _____ |
| 2. _____ | 5. _____ |
| 3. _____ |          |

WEEKLY SPIRITUAL MIND TREATMENT RECORD

DESIRED END RESULT: \_\_\_\_\_

<u>DAY</u>	<u>TIME TREATED</u>	<u>COMMENTS</u>
MONDAY		
TUESDAY		
WEDNESDAY		
THURSDAY		
FRIDAY		
SATURDAY		
SUNDAY		

DEMONSTRATION RECEIVED: \_\_\_\_\_

\_\_\_\_\_

References for Additional Ideas for Program

- Fluegelman, Andrew (ed.) The New Games Book (New York: Doubleday, 1976) For additional games of a non-competitive nature.
- Fletcher, Kenneth R., Ardyth Norem-Hebeisen, David W. Johnson, and Ralph C. Underwager. Extend: Youth Reaching Youth (Minneapolis: Augsburg, 1974) This book contains activities for group trust-building.
- Holmes, Ernest. The Basic Ideas of The Science of Mind (Los Angeles: Science of Mind Publications, 1957) Contains some very readable and short essays on the practice of the Science of Mind.
- Norris, Docia Willits. Religious Science for Youth. (Marina del Rey, Ca: DeVorss, 1978) This little book was developed for teens and has some easy to understand phrases which put the Science of Mind into simple terms.

## APPENDIX B

## CURRICULUM FOR EVENING FELLOWSHIP

A Word To The Teacher

Our goal will be to stimulate an awareness in the junior highers this week that everything they do, both in the fellowship and beyond, can be an opportunity to practice Spiritual Mind Treatment. We will do this by lifting up the process of preparing for our outings and activities with the fellowship group as an avenue where we can see Mental Treatment at work. It will be our hope that the young people will begin to apply Scientific Prayer at home, at school and in all other areas of their life through this awareness.

You might think of some of the ways you use the Science of Mind in your more mundane activities as well as the really important events in which you are involved. Try and communicate this to the young people as you present your lesson.

An Aid To Preparation

As you prepare this week, try and set aside about five minutes for a Spiritual Mind Treatment for the group as a whole. Your treatment may be along these lines:

Closing my eyes, now I begin to tap into the source of the Healing Power within. I know that all of the young people in the class I will teach are also surrounded and living within this Force for Good in our lives. As I visualize the young people growing in the Science of Mind philosophy, I know that they are finding opportunities to use the Spiritual Mind Treatment I will be sharing with them. I know that we are all growing as a group, feeling a greater sense of peace and joy in what we do. This group is a spiritual idea in the Mind of God. I now release this group to God, because this Power for Good knows exactly what to do and how to do it to bring about the goals we have set for ourselves. I give thanks. And so it is.

#### Materials Needed

Copies of the case study for tonight.

(Optional = 3 x 5 cards with situations written on them as indicated).

Refreshments (if they are not arranged by the group.)

(Optional = A bowl of one fruit for each student.)

#### Curriculum Theme

Making Conscious Decisions for Success!

#### Bible Verse

"Ask and it will be given to you; search and you

will find; knock and the door will be opened to you." Luke 11:9-10

### Affirmation

"I seek until I find."

### Opening Treatment

Possibly one of the young people will lead the group in this treatment tonight.

### Welcome Remarks

You may want to talk over the last outing or activity they had together to see what successes or challenges they faced as they saw it. Can you think of any ways that their using Spiritual Mind Treatment helped them to achieve any of the goals they set for the event? If so, you may want to share this with them.

### Group Discussion

Here is one way to lead a discussion that you can improvise on. Take a quote from one of the famous people who influenced Holmes. Be sure that the quote will lead the discussion to the area you are interested in discussing. For example, read to the group this quote from the famous essayist, Ralph Waldo Emerson:

"Though we travel the world over to find the beautiful, we must carry it with us or we will find it not."

Here are some questions you can ask the group:

1. What is "the beautiful"?
2. Is it like a beautiful sunset? Or a beautiful person?
3. How can one carry "it with us"?

Here is a famous quote from the Yogic tradition:

"When you wear shoes, the whole world is covered with leather"

1. What does this mean?
2. Does it literally mean that we are covering the whole world with leather?
3. How do we feel the world under our feet.

To cite a humorous example, did you ever see someone walk into a well-lit room with sun glasses on and forget that they were wearing them. Did they ask you to turn on the lights?

What does this have to do with Spiritual Mind Treatment?

In Mental Healing, do we change the person we are trying to heal, or do we change our own perception of that person? What does perception mean?

Case Study In Using The Science Of Mind

Each day Jill and her best friend Sue walk to Washington Junior High School together. There is plenty of time for them to talk because they live nearly one mile from the campus. This morning, Sue relates to Jill that she has been having so much trouble in math class which they both share during third period each day. "What's the problem", Jill asks. And Sue replies, "I have this tension each time I am about to take a test. Even if I have studied alot, I get kind of scared and freeze up. Sometimes I can't think until almost the end of the period and by that time, I can only do a few problems on the page. Last test I almost failed." Jill looked puzzled, "I can't understand that, Sue, you're really smart. I remember last year you got almost all 'A's'". "That's true, Jill, but ever since Mark told me that girls aren't really supposed to get jobs and have careers like boys, I haven't really been able to get the grades I used to." "But how could you let some dumb remark like that bother you, don't you know better than that?" asked Jill. "I guess not. Anyway, with this test coming up Friday, I was wondering...mm...can I look over on your paper just this once...so I won't fail?" Sue looked down as she asked.

Questions

1. If you were Jill, how could you answer that question?
2. How could you use Spiritual Mind Treatment to help Sue?
3. Can you treat for someone who hasn't asked for a treatment?
4. What would you treat for?

Our Lesson Aim/Case Study

Since our goal for tonight is to begin the young people thinking about the ways we use the Science of Mind in all areas of our life, let's begin by passing out the case study sheets for them to read and discuss. They are to read the sheets silently and then answer the fill-in questions at the bottom, using the material in The Science of Mind textbook. If they disagree with the textbook, show respect for this, they may not be reading it in the same way you are. Ask them to say why they disagree. You may also say, I agree with the textbook or I am not sure in this area. That encourages them to be open in their study of the Science of Mind. Many times it is a matter of how to apply the principles -- which never change -- to changing situations. That's what makes the Science of Mind a simple philosophy that is not easy to live. This type of project encourages a group trust development in the sense that young



people are openly sharing their ideas in a supportive environment. That is why we may say, the textbook teaches this, and you believe this or that, but never tell the young people they are wrong for believing what they do. In this process, the learning continues outside for fellowship group time, because many of the young people will experience similar situations in their own lives.

In this way the young people begin to see the Science of Mind as a definite, workable philosophy of life which is embraced by choice. You as the teacher will be expected to be the authority for right conduct in this philosophy by them. They may be surprised to know that as a teacher you believe in what you teach, as a friend you can be non-dogmatic and tolerate their opinions.

#### Information For Case Study In The Science Of Mind

1. On the issue of intelligence...p. 304, para. 4. Intelligence is one of the qualities of the Mind of God which is within us.

2. On the issue of sex differences...p. 284, para 2. Holmes says that anyone can tap into this Mind, that knows all answers. When Holmes uses the word "man" in the textbook, he was writing in another era when it was understood that he meant generic "man" and was not excluding women. Some of the greatest leaders in Religious Science have been and still are women.

3. On the issue of honesty...p. 153, para. 2.

The old saying that "you only hurt yourself" when you cheat is really brought out here. It is not that God would judge you, God cannot judge a product of Its own creation. It is that the girl would miss that part of her education. And really, she would go on having trouble in school until the belief that she was not meant to excell in school or life itself was healed.

4. On the issue of what to treat for...p. 206, para 3.

The person must be receptive to the Treatment in order for a healing to take place. The fact that Sue asked Jill for help indicates that she is ready to do something about the situation. According to Holmes, everything a person does is an attempt to express his or her inner self. The avenue of expression may be destructive, as in this case, but the underlying desire -- to pass the test -- is a good desire. Jill could tell her that she would help her by using Spiritual Mind Treatment. If Sue was of a different denomination, Jill would simply say, "I'll pray for you". If Sue had no religious background, Jill could invite her to church. At any rate, she could reassure her by naming some great women leaders who have plenty of intelligence to display -- Eleanor Roosevelt, Emily Dickensen, Helen Keller, etc. It is the belief that needs to be healed. "We are bound by nothing except belief," according to Holmes.

5. What to treat for...p. 199, para. 2 and p. 203, para. 2. It is really interesting to understand that we do not heal any person of a belief. We do not send out thoughts or try to change people through influence. We heal our own concept of that person by seeing and knowing -- over and over again if necessary -- the perfect person as God would see him or her, free of any limitations on either intelligence or achievement.<sup>1</sup>

### Refreshments

At this point in the evening, there is a natural transition which can be a time for some treats.

### Practice Of Spiritual Mind Treatment

A group treatment at this time for the group and its goals would be advised. You may wish to ask the young people if they have any suggestions. There will be some concerns from families or people in the community which you may also wish to address.

### Closing

This is a good time to summarize the lesson, the ideas shared in the case study, the discussion material and the many events you are planning in your group. It could be

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1. Ernest Holmes, The Science of Mind (New York: Dodd, Mead, 1938) 128.

a good time to remind those young people who are responsible for certain portions of the events of their responsibilities. You may want to praise individuals for their insight or special contributions to the discussion, etc.

### Optional Activities

In order to stimulate the creative thinking of the young people at this time, rather than give group refreshments, have them play this game:

#### "The Fruit Bowl"

Before class, take several three-by-five cards and write on them specific situations which you feel the use of Scientific Prayer could help. Here are a few examples:

(1.) You have just "lost" your wallet/purse at the stadium and you want to get it back. (2.) You are about to take that important exam in your hardest class and you seem to be forgetting everything you have been studying. (3.) Your face has broken out with pimples just one week before the first dance of the year. (4.) You have applied for ten jobs for Summer and you have received ten "no's". (5.) You have just moved two thousand miles away from your home to attend private school and you want to make new friends but feel you lack confidence. Have enough cards for at least one per student.

Mix the cards up in a large bowl and ask the young people to write a brief treatment that will heal the situa-

tion. Then, ask them to explain to the group why they feel that their treatment will work in this situation. After several have responded in this manner, allow them to pick a piece of fruit from a fruit bowl you have brought to the group.

A variation you can play with the group is called "Getting Where You're Going". This can be played on a carpeted room which is fairly large or outdoors. The object is to move from one side of the room to the other. The first one to reach the other side is the winner, and you can award the winner a piece of fruit. Use several cards as described above under "The Fruit Bowl". Pick a certain amount of time and then experiment with it based on the size of your room, it will differ. The cards are placed in a bowl and the young people take turns picking out a card. The order is determined by arbitrary means like, earliest birthday in the year goes first and second earliest goes second and so on; or through a throw of dice the highest number goes first and so on down the other members of the group to whoever has two "one's" for example. The young people pick a card and say a brief Prayer Treatment that addresses that situation in thirty seconds or less. Then, the leader lets them move ahead two steps if they can answer in a meaningful way (as judged by the leader) within twenty seconds. There is no repeating of another person's answer. The cards are replaced after the person has drawn and the

leader mixes them up after each turn. Whoever can get to the other side before time runs out is a winner. The wonderful part of this game is that it furthers their awareness and actual practical use of Spiritual Mind Treatment, where they know that as situations arise in their world while they are trying to "Get To Where They Are Going" they are going to be able to use the Scientific Prayer technique in order to heal situations.

References For Additional Ideas For Program

- Fluegelman, Andrew (ed.) The New Games Book (new York: Doubleday, 1976) For additional games of a non-competitive nature.
- Fletcher, Kenneth R., Ardyth Norem-Hebeisen, David W. Hohnson, and Ralph C. Underwager. Extend: Youth Reaching Youth (Minneapolis: Augsburg, 1974) This book contains activities for group trust-building.
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## APPENDIX C

## DEFINITION OF KEY TERMS

Consciousness -- The mental awareness of a person. This term is especially important for Holmes because of the action of Mind on the thoughts of the person. It then becomes important to find out what the person is aware of. If the awareness or consciousness is on health, then they experience health. Therefore the term has been used to describe the use of one's awareness to attain specific ends. For example, one may be said to have a consciousness of health, or an awareness of health if they are healthy and a consciousness of illness if they are sickly.

Disease -- An impersonal thought force operating through persons which does not belong to them at all.

Divine Mind -- Another name for God.

Energy -- In the Science of Mind it may be used synonymously with Life, Spirit...Divine Energy.

Evolution -- The passing of Spirit into form. Evolution is the time and the process through which an idea unfolds to a higher state of manifestation.

Faith -- A mental attitude, so inwardly embodied that the mind can no longer deny it.



God -- Holmes defined God as "personal to all who feel this Indwelling Presence" and he said that It, "Manifests...in and through all creation but is not absorbed by Its creation."<sup>1</sup> Holmes' vision of God was panentheistic, that is, God in all things and yet also more of God existed beyond our physical Universe.

Individuality -- The Real Idea of a person as opposed to the outer personality. For Holmes, the Divine Idea which God holds of a person constitutes the Individuality whereas the many decisions which the person makes and the way they express determines the personality. Personalities can be negative but Individuals are always positive and good.

Jesus -- The name of the great teacher, as distinguished from the Christ. Jesus, the man, lived in Biblical history. The Christ, a presence, lives inside of each individual.

Mystical -- Of or pertaining to any philosophy of theology which asserts the unity of God and humanity.

Treatment -- Affirmative prayer.

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1. Jack E. Addington, "Introduction to the Science of Mind" (San Diego: Neyenesch, 1954) 1.

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